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A Reformed Weekly

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Canadian government harsh in dealing with public workers

Bill Fledderus

TORONTO — The dispute between the 110,000 member Public Service Alliance of Canada (PSAC) and the Treasury Board of the federal government has caused deep wounds and could lead to greater polarization between Canadian labour and management.

Striking workers went back to work September 18 when both sides promised to return to the bargaining table.

But the bad feelings built up between striking workers and non-striking workers could take years to heal in some places, according to Kees Vandieen, who works for Revenue Canada in Ottawa. "This strike has been disastrous for employee relations."

Vandieen says government workers do essential services and should never have been given the right to strike. He also feels arbitration should be given more power in similar situations in order to prevent strikes.

Hard-line positions

According to Gerald Vandezande, public affairs director for Citizens for Public Justice, the nine-day PSAC strike and the rash of other strikes in recent months could represent an entrenchment of a more adversarial stance in Canadian labour relations. A spokesperson for the Treasury Board, which employs the PSAC workers, says it is too early to draw such conclusions.

Tony Heida, a Hamilton representative of the Christian Labour Association of Canada suggests that the strike is likely to push unions and employers into more hard-line positions: the employers who believe unions to be uncompromising have had their prejudice reinforced, as have labour workers who feel the rights of workers continue to be trampled.

"Since the February budget, both sides did not try too hard to find a way to resolve their differences. They geared up their rhetoric machines and started onto a path from which it is not easy to turn back," says Heida.

An ultimatum

In February the federal government announced to its 250,000 public service workers that their wages would be frozen for this year and increases limited to three per cent for each of the next two years (the 0-3-3 plan) in order to help fight the federal deficit.

The announcement was considered an ultimatum by employees because it left no room for bargaining or mediation. Since that time the government has refused to change its position.

The government showed a "dictatorial, antagonistic, uncompromising" attitude, according to Vandezande. "It provoked the strike by the 19th-century, employer-knows-best attitude it adopted towards its workers," he added.

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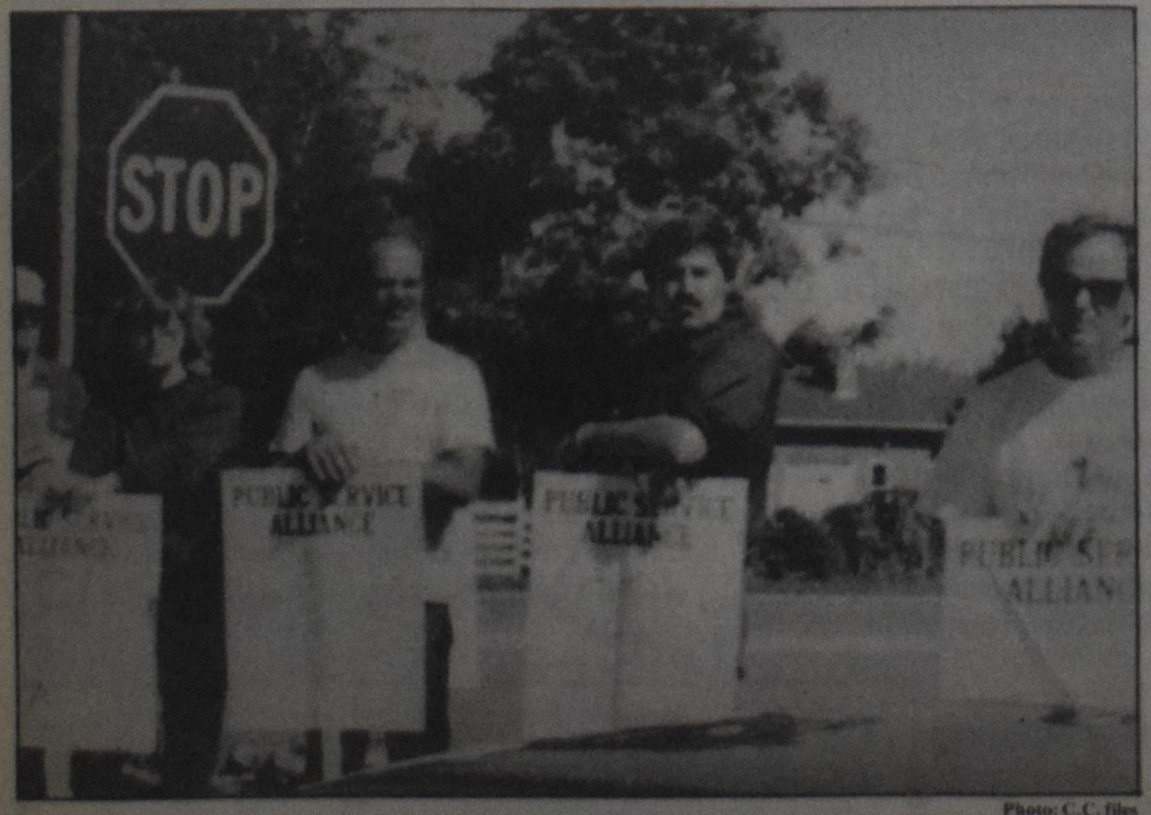

Photo: C.C. files

Striking P.S.A.C. workers put a stop to the government's bad-faith bargaining.

Joe Clark enlists support from the voluntary sector

Robert VanderVennen

TORONTO, Ont. — Determined not to repeat the mistakes of the failed Meech Lake Accord, Joe Clark called representatives of the non-profit voluntary sector to a meeting recently to ask for their help in communicating to everyone across Canada the constitutional changes his ministry is proposing with the aim of keeping Canada together.

Unity is important at all levels in Canada, Clark told the 100 voluntary sector leaders gathered at York University's bilingual Glendon College. The stakes are high. Breaking Canada would be devastating and would bring bitterness. Yet, it would not be the end of the world for us, he said, even if this toughest job he's ever undertaken ends in failure.

The timetable is that Clark's ministry will give the Prime Minister a white paper by the end of September. It will be tabled in the House and at once given to a committee, which will hold public hearings throughout Canada. By the end of February it will be returned to Parliament for action. The timetable is tight but is dictated by the referendum schedule in Quebec.

Clark wants this white paper and its contents to reach the hearts of everyone in Canada. He is particularly concerned to reach people who live with their head down, who live in a small world. Lots of people don't want something new in their fragile lives, he says, but the life of no one should be diminished by a new understanding of Canada.

The leaders of voluntary organizations are ready to help Clark. Their networks criss-cross Canada, and they are positive thinkers whose agencies bring people together. They look outward, not inward. There's the YMCA, seniors' organizations, Knights of Columbus, Kinsmen, church groups, and so on.

National strength is to respect difference

Our national strength, says Clark, for which we are highly regarded internationally, is that we respect differences. He says we need to strengthen that respect for people different from us. Too many Canadians act as though the part of Canada in which they live is all that matters. He adds that we need to stress the common values of diversity, responsibility and looking beyond ourselves.

When Gerald Vandezande of Citizens for Public Justice asked him which values he perceived to unite our country, Clark stressed that our assuming of responsibility in the face of diversity is perhaps the greatest. He added that the section on values in the white paper is weak and needs more work.

The failure of Canada to ratify the Meech Lake Accord was seen in Quebec as the rejection of Quebec, said Clark. The sticking points in the new proposal will be the identification of Quebec as a distinct society and the issue of aboriginal self-determination. Both of those mean different things to different people, he said.

Clark said he was awed by a prayer of an Indian chief on the Stoney Reserve at Morley, Alta., recently. The chief prayed that "we can lift each other up," and that is exactly what we need in Canada, said Clark.

Photo: Robert VanderVennen

Joe Clark asks voluntary sector leaders for help in unifying Canada.

Symbols, feeling and humour are needed as we try to re-unify the country, the participants said. Clark did his bit by saying that in his recent fruitful meeting with Inuit people, they found it impossible to translate his name into their language. So they invented their own name for him. Clark asked them what his Inuit name means, and they said "Little Chin." With a wry smile he told them that was all right, so long as they remember that he speaks for Big Chin.

The feeling at the meeting was that mass media are a problem in communicating on the unity issue. It's trouble that makes news headlines, not peace and unity.

No one loses

When the white paper comes out, everyone will be somewhat unhappy with it, says Clark, feeling that if they were present at the writing of it, some things would be different. But he strongly hopes that people will not be offended by anything in it. He insists that no one will be diminished by anything in the paper.

But the point of the paper, unlike Meech, is that it can be modified before it is accepted. What Clark would like is that there be a strong national consensus when the parliamentary committee reports back so that immediately those aspects can be written into the constitution. He did not rule out some form of constituent assembly if there is widespread disagreement in the country.

Accepting a new understanding of Canada is a matter of public will, says Clark, not first of all a matter of partisan politics. No doubt politics will play a part. It may be that many people wish a different party were in power, and that we had a different prime minister. But we have what we have and all of us must do the best we can under the circumstances, he says.

The general feeling expressed at the meeting was that Clark presented his cause very well, and that his own stature and credibility have reached a new high point.

Thinkbit:

You can always tell a home with a five-year old in it. You have to wash the soap before you use it.

Richard Celeste

Government accused of bad-faith bargaining

....continued from page 1.

Such an attitude is the nemesis of the co-operation advocated by CPJ and by the Christian Labour Association of Canada, a multi-trade union attempting to apply biblical principles to the marketplace.

Heida also feels that the government was more at fault than the union, but that "neither side came out lily white."

"Mr. Mulroney has often said that the government is the best employer in the country," notes Heida, "but after the government showed itself to be so uncompromising as to hold unflinchingly to an arbitrary 0-3-3 wage increase, it has a lot of questions to answer."

Bad-faith bargaining

On the seventh day of the strike the government introduced Bill C-29 which would have forced the workers back to work without any promise of negotiation. But on the same day the bill was introduced, a federal board found the government guilty of bargaining in bad faith.

Treasury Board president Gilles Loiselle had little choice but to approach the union about returning to the bargaining table. A return was quickly agreed to, involving putting the back-to-work order on hold and a return to work for the workers. Loiselle warned that the government cannot back down on its 0-3-3 plan but union leader Daryl Bean points out that he is willing to consider alternative ways of improving the worker's financial situation.

Its initial unwillingness to consider compromise in non-financial areas — compromises which are now on the bargaining table as a direct result of the strike — was a main factor in leading to the strike says Vandieen. However, he quickly adds that the union's outrageously high wage demands also helped lead to the strike.

The government made a serious mistake by trying to "use low-income people" to gain favour with the electorate, concludes Vandezande. Government did not "take the public service workers seriously" until union workers slowed traffic at the border and at Pearson International Airport, stopped Western grain operations and left many government offices in order to protest and picket for nine days.

Vandezande hopes the losses and damage incurred by this strike will force people to realize that harm could have been avoided by greater co-operation.

Canadian Foodgrains Bank announces new partner

WINNIPEG (CFGB) — The Canadian Foodgrains Bank (CFGB) is pleased to welcome World Relief Canada as its newest member. This brings to 11 the number of church partners within its consortium. The World Relief Canada membership is on behalf of six Evangelical Fellowship of Canada (EFC) denominations which represent over 600 congregations.

"We are very pleased with this arrangement," said Al Doerksen, executive director of the CFGB. It means that a substantially larger group of Canadian churches and Christians will be able to work together with us in our efforts to address world hunger."

The six participating denominations represented by World Relief Canada are the Evangelical Free Church, Baptist General Conference, Evangelical Covenant, Associated Gospel Churches, Apostolic Church of Pentecost and Free Methodist Church of Canada.

Founded in 1982 by the EFC, World Relief Canada functions as the designated overseas relief agency for a broad spectrum of evangelical churches. World Relief brings to the Foodgrains Bank consortium broader church connections and overseas delivery channels, as well as experience in relief work.

"We're looking forward to working with World Relief — this arrangement will help unify and strengthen our commitment to people in need overseas," commented Al Doerksen, adding that he sees the new membership as timely. "It will also facilitate the gathering of grain resources, particularly in the prairies, where many farmers are more than willing to share their resources."

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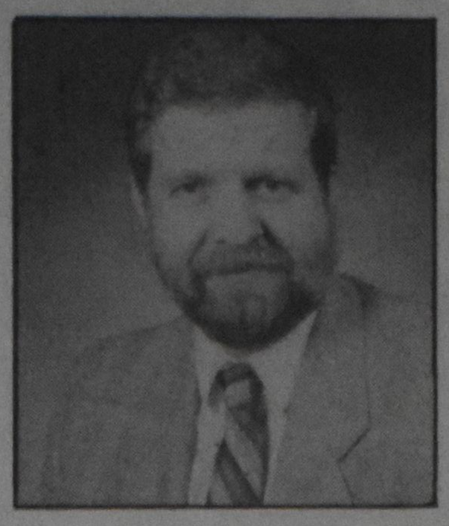


Jake Kuiken

Building community with peanut butter

Apart from the foundational influence of our own families, there are special influences that most of us experience at one time or another. Sometimes it's a unique event: other times it's a teacher, a special friend, a preacher or another family. The recent death of one such person provides the occasion and example for some thoughts on the influence and contribution of the generation which made its way to Canada in the post-war period.

Bill Beekhof Sr. was one of those immigrants who, with his family complete, arrived in Canada from the Netherlands in the early 1950s. They were transplanted from "Den Haag" to the weed-filled sugarbeet fields of southern Alberta. It was no surprise, then, that Bill and his family moved to Calgary where they quickly became immersed in the life of an immigrant church community.

The stuff that stuck

My first experience with the Beekhofs was as a nine-year-old on a Sunday in July 1952, after the evening church service — our own first Sunday in Calgary. It was the first time I had ever had peanut butter. Even though I remember the sticky-stuff well, the thing that "sticks" most is the number of people participating in energized conversation in a small house on the outskirts of the city. In the years following, we visited frequently. Always, there was an abundance of people, food, conversation, singing, and that apparently non-translatable Dutch word, *gezelligheid!*

Bill Sr. played an important role in those early years: the first chairperson of a Christian Reformed consistory in Calgary, a frequent reader of sermons, the storyteller at the annual Sunday school Christmas program, and a leader in the development of a new immigrant community.

Later on as a young people's group, many of us visited the Beekhof home often. There were a variety of good reasons for that. Among them, the always ready coffee, the inevitable invitation to share a meal (the food was exceptional), the guarantee of fellowship, a stimulating conversation and the warm friendships. The table prayers were sometimes long but always eloquently spoken, with the clarity and conviction of a promising orator.

For a few years our group published a monthly newsletter and Beekhof was a regular contributor. Most of it was in Dutch and much too difficult for many to understand. But we never failed to ask him to write again; and he never hesitated!

Real community building

Late one winter evening just before returning to my second semester at Calvin College, out of the view of others, Bill quietly slipped me some money. He said he knew it wasn't much, and that was true. But its real significance, then and now, as an act of faithful community building was immeasurable. It was an extension of what was done for many others in those years.

Bill was a carpet layer for a good part of the time that I knew him. But his real love was his library, in which the substantial works of Calvin, Kuyper, Bavinck, Ridderbos, the "Korte Verklaring" and the other heroes and tones of the Reformed faith were prominently displayed and frequently read — occasionally, even to the dismay of those who had to listen to them.

There was brokenness in Bill's life, too. Often it seemed so visible to most of us around him, and contributed to his isolation. But surely in the closing years of his life, God's faithfulness was remarkably clear in the life of the Beekhof family.

Perhaps a different time and place

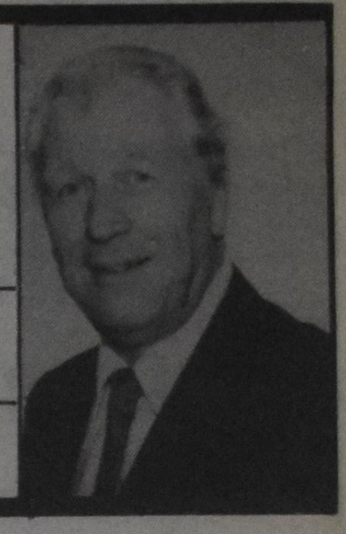
My last visit with Bill Beekhof Sr. was sometime ago, when as his family's elder I spoke with him about his decision to leave the Christian Reformed denomination. Even though by this time he was resolute, the decision had come only after a great deal of agony. As he told me, "Het is niet alleen om het vrouwen in het ambt!" ("It's not only about women in office.") Other things bothered him too. To illustrate the point he reached for the Dutch version of Abraham Kuyper's "Stone Lectures" and read a substantial part dealing with pietism. That was followed by a pointed reference to an early 1950s paper by Dr. Evan Runner entitled, "Het Roer Om" ("Steer a New Course"), and then a reminder about some sermons by Maarten Vrieze we had both heard years ago.

It was time for affirmation, not debate! He knew remarkably well why and where he stood. Perhaps one might conclude that it was in a different time and place. But we should all have the clarity of faith to know why and where we stand as well as Bill knew for himself. Likewise, we should all have the opportunity to experience and affirm God's goodness through others' families as well as our own.

On first hearing the news of Bill's death a good friend commented, "It's the passing of an era!" My friend was simply saying: "It's a sign of God's faithfulness from one generation to the next."

Jake Kuiken is a registered social worker who lives and works in Calgary.

Pressreview



Carl D. Tuyl

Slow-downs, shut-downs, start-ups; it gets confusing. You need a score card to find who's working and who's on strike. Someone suggested to me that we all take vacation in the same month and that that month would also be designated strike month for anyone who wanted to go on strike. Not a bad idea.

★★★

The boys and girls on the Hill are back to work, though. They started off with a bang. Veteran Tory Bill Kempling, who was Party Whip at the short-lived Clark government and then was not able to fend off a non-confidence motion, distinguished himself this time by calling the Liberal deputy leader a "slut" during a debate in the House. He then denied he ever used the word, only to be proven a liar by every TV program across the country. The Honourable Mr. Kempling then put on the "sorry Tory act": "I couldn't help it." No wonder the Tories are down at the bottom of the popularity poll. A group of federal politicians proposes that Native people would have 12 guaranteed seats in the House of Commons. Maybe that would bring some decorum to the assembly.

★★★

The striking civil servants cleverly made their strike an anti-Mulroney campaign which assured them of a lot of sympathy. It was almost as if the government provoked the strike: a zero wage increase offer to any union is like waving a blood-red banner in front of a bull with a toothache. You're bound to get some reaction.

★★★

Montreal's spectacular Olympic Stadium is a bit like the cars many people buy: falling apart long before the last payment is made. A 50-ton concrete beam crashed to the ground there. It could have killed a herd of elephants.

★★★

Our Unity Minister Joe Clark is set to table the government's constitutional proposals in the House. A special joint committee will then discuss the proposal for a period of five months. Counting the country's constitutional committees at night is a better way to beat insomnia than counting sheep. After all how many sheep can one count?

★★★

Two records we Canadians hold for sure: we are the gabbiest people in the world, recording more telephone calls per person than people in any other country; but we also have the highest per capita salt consumption in the world. I guess that's because we pour the salt on our highways in the winter. When it snows, it pours!

★★★

Canadian bases in Germany will be closed which is bad news for the *frauleins* and business establishments of Lahr. I'll bet that the reduction in the armed forces will not result in a lesser amount of generals. The cut-back will be mainly on the corporal's, sergeant's and second lieutenant's level, I am sure. The Navy will get at least three new submarines which for the first time will give it more submarines than the West Edmonton Mall.

★★★

The Canadian dollar keeps rising like a balloon that slipped out of a child's hand. It is climbing toward the 89-cent U.S. level. For every cent the dollar rises our exports go down by a billion dollars at least. How come that loonie is so high, anyway? Probably our relatively high interest rates. All our economic woes, political problems and tribal troubles are of course minor stuff when compared to the ultimate national question: will Eric Lindros play for the Nordiques?

★★★

The Kealy charges against federal politicians and RCMP officials were dropped in court except for those against former cabinet minister Roch LaSalle. LaSalle is accused of having received kickbacks from contractors who allegedly had paid $5,000 for the privilege of meeting him. After reading this item in the *Montreal Gazette* I immediately lowered the price for meeting me. I don't want to get into trouble. It's now a mere $500 for making my acquaintance. That should keep the Mounties off my back.

★★★

Having now had the privilege of sitting in the pew and partaking with congregations in worship, I have come up with one piece of advice for preachers: "The mind can only absorb what the seat can endure."

★★★

What's this with the Swedes? Having had six decades of nice socialists, cradle-to-grave care, they all of a sudden had an electoral turn to the right. All that because the country has a three per cent unemployment rate? We should be so lucky! Of course the Swedes were not too sure of themselves; none of the six parties received a majority. The Swiss too are having a bit of an identity crisis; and that at their 700th birthday. What will its role be in the new Europe? Join the European Community or remain aloof. Banker of the world? Tax haven for the rich? Convention centre for the warring of the world? Switzerland isn't even a member of the United Nations. A mixed up bunch those Swiss: not poor, though. The first thing you see at the Swiss border is an official with an open palm demanding 40 frbacs for the privilege of entering.

★★★

Yitzhak Shamir, the world champion in stubbornness is caught in that ancient dilemma of wanting to eat his cake and have it. The U.S. Secretary of State is trying in vain to chase Yitzhak through the horns of that dilemma with a benevolent bullwhip, so far with no success.

★★★

The European Community has issued more cease-fires in Yugoslavia than our neighbours's cat has fleas. A truce there apparently means reload and fire away!

★★★

There is a new tone of assertiveness in Germany's foreign policy. Germany was the first European nation to recognize the Baltic republics. Germany is no longer very modest in its international affairs. It wants more control over the 320,000 Western troops on its territory and it wants the European Community to start its own peacekeeping force. There are fears that at the upcoming NATO summit in November the Germans will call for more disarmament than the allies are willing to concede. Let's hope they will not start calling for *Lebensraum* again. The former head of the East German secret service, Markus Wolf, turned himself in to authorities in Vienna and applied for political asylum there.

★★★

The *Chicago Tribune* warns against a new crime wave in the U.S. All over the United States ever more people are awaking to find holes in the back yard, where treasured plants once resided. Plant thieves are the new pest. A new fear added to my life, just when my hibiscus started to bloom after having been on strike all summer.

★★★

The ex-marine Oliver North, who must have spent a small fortune in lawyers fees, saw his investment justified when the case against him was terminated. North makes an extremely good living by holding anti-communist speeches. What's he going to do now all the commies have converted? Just concentrate on pro apple pie and motherhood speeches, I guess.

★★★

In case you were anxiously awaiting word about Donald Trump's fortunes I can report that things are looking up. His casinos are expected to turn a profit in the near future enabling Trump perhaps to increase his budget giving in the Reformed Church of America. Rev. Schuller of that denomination underwent emergency brain surgery at the Free University Hospital in Amsterdam. He is doing well.

★★★

News from California. No, it's not about some movie doll. Much more sophisticated news: the Electric Power Research Institute in Palo Alto, Calif., has built a prototype of a microwave clothes dryer which will not eat your socks. Now doesn't that make your day? Only in America, of course. And speaking about America, yes, the country was discovered by a man; but don't forget that that whole Columbus expedition was financed by a woman. Behind every successful man....

Carl Tuyl is the Christian Reformed Church's chaplaincy co-ordinator.

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Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30 am	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30 am	1240
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Vancouver-CJVB	9:00am	1470
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00 am	1340
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
St. Albert-CHMG	7:00 am	1200
Taber-CKTA	8:00am	1570

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

NEW BRUNSWICK

Fredericton-CFNB	6:30am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

QUEBEC

Montreal-CFQR(fm)	7:30am	92.5

NOVA SCOTIA

Digby-CKDY	6:00 am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	10:30am	1240
Burlington-CING(fm)	7:30pm	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	9:00pm	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00 am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHRO *(Sat.)*	6:30pm	1350
Pembroke-CHRO	10:00am	1350
Slt. Ste. Marie-CFYN	10:00am	1050
St. Catharines-CKTB	8:00 pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK(fm)	8:00am	102.3

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CRCL-Timmins	9:30 am	620

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CHRS-Montreal	8:00 am	1090
Valleyfield-CFLV	8:45 am	1370

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It's not the wanting that is wrong in disputes; it's the getting

Whatever good news there is in the world — the independence of the three Baltic countries — is counteracted by bad news — the fighting in Yugoslavia. It is difficult for people living in peaceful countries to imagine that civil war can be so cruel.

Civil war wreaks havoc with human relations. People who used to be neighbours are now enemies. One Croatian doctor interviewed on television passed on an expression he had heard and found very apt: "I hate the Serbs for making me hate them." That sounds positive. In a way he does not want to hate the Serbs, he says, but they force him to. But there is no solution in that approach. No one makes anyone hate another person, of course.

A Serbian mail carrier interviewed on the same program shows a much better attitude. He is the only Serb left in the predominantly Croatian town in which he and other Serbs have always lived. He's not afraid of the Croatians, he says. He's afraid of the Serbs who will consider him a traitor for staying and for not hating the Croatians.

And in the meantime sad scenes of the impact of a civil war pass the review. Fighting men are crawling through a child's bedroom shooting with automatic rifles. Women and children are riding atop horsedrawn wagons into a strange future. Some of them are openly weeping because they had to leave everything behind. Some elderly people are staying put, even though the war is raging right around them.

There is no humanity

And the final question that one asks as an observer is always "Why?"

Questions like these are also asked in South Africa, where civil unrest has caused so much death. An editorial in the *Sowetan*, a black South African newspaper, entitled "Brothers, what are we doing?" raises such questions with great urgency:

> *What type of people are we that we have turned, with such unbelieveable savagery, against ourselves?*
>
> *What type of people are we that we can allow two or three mad gunmen to cause so much damage to our nation?*
>
> *What type of people have we become that there is no longer a shame or embarrassment caused by acts which have no "ubuntu", or "botho" (humanity)?*

There is very little "ubuntu" or "botho" in so many things happening around the world.

You do not ask God

The Apostle James had a very simple answer to the question of fighting and killing. "What causes fights and quarrels among you?" he asked. His answer: "Don't they come from your desires that battle within you? You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight." People fight because they want something and can't seem to be able to get it without fighting.

Does the fault lie in the wanting? Not necessarily. It lies more in the way the want is satisfied. James added to his answer: "You do not have because you do not ask God." It's OK to want something, but you must be patient and seek to have it in an appropriate and loving way. God is the only one who can give us what we want without our having to resort to hate. Avoiding hate is very important because hate always destroys the person him- or herself.

Civil war destroys more than buildings and even more than people. It destroys souls.

Violent strikes do too!

BW

Professional sports and the golden egg may be rotting

The fact that professional sports exists to feed the monster Money or the god Mammon is becoming rather transparent these days.

American teams in the National Hockey League are worried because their television exposure is not what it should be. It seems that they signed up with the wrong network a few years ago and the number of people viewing the games is declining. What this means is that sponsorship will suffer and eventually game attendance as well, placing the financial health of the teams and the league in jeopardy. For the players it means that their huge salaries cannot be maintained and their endorsement income will decline as well.

Over to the Canadian Football League. The word has come down from Commissioner Trump that players must be more careful in hitting so-called "marquee" players. The announcement followed an incident in Calgary when Stampeder linebacker Dan Wicklum gave what appeared to be a late hit to Argonaut receiver Raghib "Rocket" Ismail, putting him out of the game with a concussion.

This was a no no. A late hit to any other guy would have passed as a simple mistake deserving a penalty. But this was The Rocket, the $20-million-dollar star player who is supposed to attract crowds to every game in which he plays and bring up the television ratings. Putting him out of the game is like killing the goose that lays the golden egg.

Some players object to this singling out of star players. They look at their own participation in football as primarily a matter of focusing on the sport, playing the game. In other words, they are not sufficiently aware that professional sports is first of all a business venture.

The coach of the Calgary Stampeders made a rather apt remark in connection with the fallout after Wicklum's hit to The Rocket: "They should ask players to wear their salaries on their jerseys so that we will know who we can hit and who we cannot hit."

How long can our society keep up the myth of sports being a glorious pursuit of excellence? Or are we sufficiently brainwashed that we can incorporate all these bizarre elements of materialism, manipulation and honour?

Do you know your catechism answer for the week? Defence wins games; offence sells tickets.

BW

Letters

Politics makes strange bedfellows

An article appearing in the *Canadian Jewish News* dated Sept. 3, 1991, states that the Canadian Jewish Congress and the B'nai B'rith have successfully threatened the Wentworth County school board. The board voted 13-0 against allowing the voluntary lunch time Bible classes after the threat of legal action.

In an article appearing in the Calvinist Contact (Sept. 13, 1991) I read that the Canadian Jewish Congress together with the Ontario Alliance of Christian Schools is sueing the government to fund religious schools other than Roman Catholic.

Politics makes strange bedfellows.

Jewish pressure a few weeks ago was behind the removal of a school teacher who is a member in good standing of the Presbyterian Church. An excellent math teacher (who wrote books which seemed threatening to Jewish interests) lost his teaching job in New Brunswick. Another teacher in Eckville who charged that Christianity was being removed from the public institutions also lost his job due to Jewish challenges in Alberta.

Don't blame the government but rather others who lobby. Also the weakness and failure of the Christian community to stand in the breach with positive propositions.

A case of lobbying was also the removal of the Lord's Prayer from the public schools. This prayer is so neutral: quoted by a Palestinian who was also a Jew 2000 years ago (as were 3 million others who professed Judaism) and adopted by Christians.

Again, politics makes strange bedfellows.

Anyone have an opening for a math teacher?

G.M. Stehouwer
Maple, Ont.

It's a matter of where you place the accent

In the July 12 issue of *Calvinist Contact*, Bert Witvoet reported that one of the reasons *Faith 20* replaced Mrs. Uittenbosch was her "Dutch accent."

According to Canadian law, that is discrimination. Maybe all the people with Dutch accents should refrain from supporting *Faith 20*. I hope *Faith 20* will see the unfairness of the dismissal and make it right with Mrs. Uittenbosch.

W. Terwolde
Trenton, Ont.

Need honesty in settling labour disputes

Labour disputes come and go. The best way to solve them is honest, frank discussion and with mutual respect. I can't judge who is right in the postal, civil service and TTC disputes. It may well be that the government is a bit off track as far as justice is concerned in coming with "back to work" legislation at this time.

But it is another thing for the president of any union (and most of the PSAE) to say that back to work legislation should be disobeyed. Our government workers, more than most of us, have such an opportunity to instil respect for "the powers above us" by their example. Not to use this opportunity easily leads to a form of anarchy and is a peril to the nation. Romans 13 also speaks about obeying the government in such matters. We ought to be glad to live in a democratic country like Canada where every four or five years we can choose the government we'll entrust with our affairs for the next period.

Lest I sound one-sidedly "labour bashing" let me add that a number of economically "advanced" people do seem to have a way to "get around the law" without much attention, if any, to its real intent; and they act in an unjust way.

John den Boer
Port Perry, Ont.

'Financial Fare' needs to challenge readers more

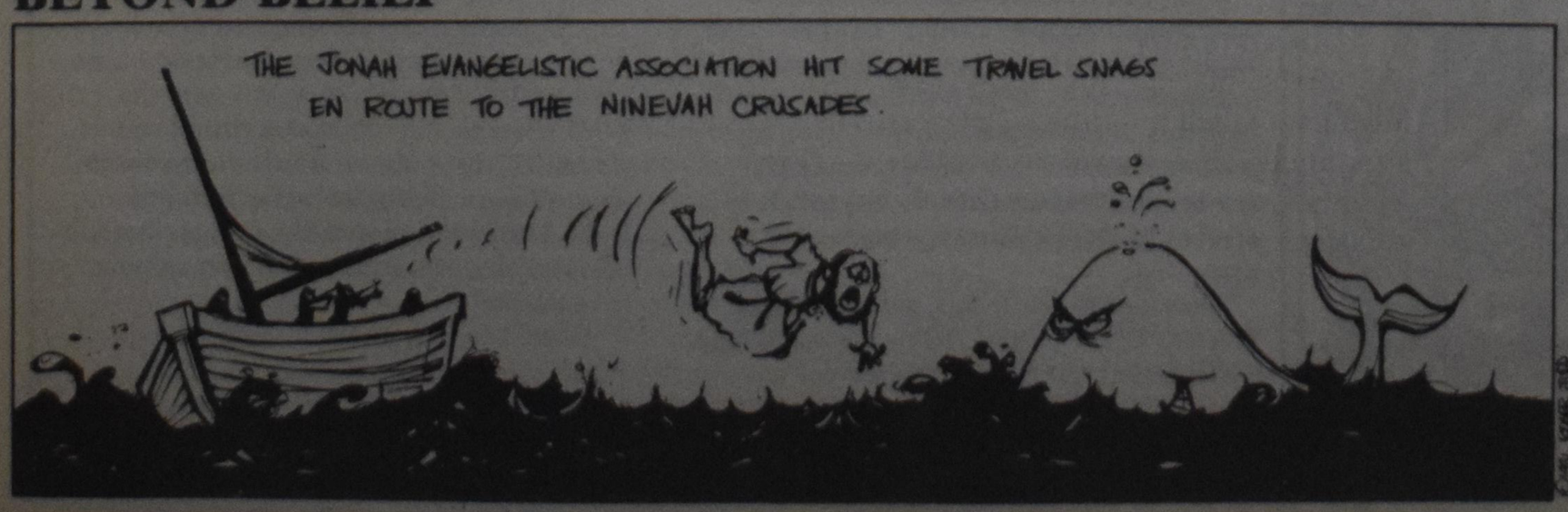
I would also like to offer a challenge regarding the column "Financial Fare." I think the column could be made more relevant. The premise of the column is that loving money is evil, but since money is necessary for living, we should use money in a stewardly manner. True, but unfortunately the column quickly degenerates into technical issues regarding how to make the most of the existing financial institutions.

Even when the authors challenge the usual way of making money (when they suggest ethical investing), they focus on technical issues like security and profit and do not delve more deeply into the ambiguity of the approach, nor compare it to other alternatives. Just how ethical is "ethical" investing? Is perhaps its major accomplishment to make the investor feel self-righteous?

I would find the column more useful if it addressed some of the following questions: Are there other religious communities or individuals that have very different approaches to dealing with money? How does the idea that wealth is a sign of God's blessing operate in our world today? Might there be good ways to use our money that sacrifice security and profit? I offer this challenge, but also acknowledge that the column has been well-written, and I've learned some profitable lessons.

Paul van Arragon
Waterloo, Ont.

BEYOND BELIEF



News digest

BALTIMORE Md. (MVT, *from files by Reuters)* — Researchers at Johns Hopkins University have determined that "dinner music" apparently plays a far greater role than just lending ambience to a meal. The best kind of music to listen to while eating is flute playing, accompanied by other instruments. Research subjects listening to the flute chewed the slowest (an average of 3.2 bites or mouthfuls per minute), ate the least, took the longest (almost an hour), and enjoyed their meal the most. Researchers attributed the added enjoyment to the slower chewing, which forces air from the throat up to the nose, enhancing the smell — and thus the savourjng — of the food.

Without music at all, study participants took 40 minutes to eat, averaging 3.9 bites per minute. Accompanied by fast energetic music, participants took only 31 minutes to eat and averaged 5.1 bites per minute. Better put away the AC/DC and get out the Handel!

TORONTO and MONTREAL *(MTV, from a Canada Newswire release)* — Mayors Art Eggleton of Toronto and Jean Dore of Montreal signed "an historic partnership" agreement on Sept. 17, a first for both cities. It is hoped the agreement will launch "a significant new era of improved municipal relations" between Canada's two largest cities. The cities share many similarities in terms of population, ethnic diversity, geography and economies, the mayors noted. Also, contemporary urban issues such as planning, housing, transportation, the environment, public safety and security, and relations with other levels of government are common to both cities.

The agreement proposes improved and more formalized exchanges between municipal offices and closer collaboration between other organizations in both cities and between the communities themselves.

MISSISSAUGA, Ont. *(WVC)* — The September issue of "Context," World Vision's research-based newsletter for Canadian churches, debunks the myth about increasing divorce rates in Canada. "Context" calls for caution with statistics. A major national newspaper recently stated that nearly half of new marriages will end in divorce. Churches often quote a 40 per cent divorce rate as evidence that the institution of marriage is collapsing in Canada. But these estimates overstate the problem.

"We're not saying it isn't serious. Even if only two per cent of marriages ended in divorce that would be a tragedy," says editor Don Posterski. "However, the current figures should not be used in such a way that they create a defeatist attitude."

"Context," subtitled "Research to Make Religion Relevant," demonstrates how the statistics have been distorted. A more studied calculation provides a much lower figure, predicting that at the highest present projection, about 28 per cent of marriages will end in divorce.

Time to re-assess views of Canada's first prime minister, says biographer

KINGSTON, Ont. (Canadian Scene) — One of the few memorials to a man who is "the father of Canada" is a beautiful old house in Kingston, Ont. It was once occupied by Sir John A. Macdonald, Canada's first prime minister, who more than anyone else, was responsible for Canada's constitution, the British North America Act.

Canadians have been deluged in past months by news of the debate on the current Constitution, but too little is known about Macdonald. Actually, he was not the first to propose the federation of the British colonies in North America. It was Quebec's Sir George Etienne Cartier who talked him into it as a means of enabling the people of Quebec to retain their language and culture in a largely English-speaking continent. But once Macdonald was convinced, it was he who, more than anyone else, brought the idea to fruition.

Anywhere else the man who could be called the father of the nation would be honoured in some lasting way. Canada, however, has stubbornly refused to commemorate Macdonald's achievements. Proposals to proclaim an annual holiday in his honour have been ignored. His grave in the Cataraqui cemetery in Kingston, where he lies surrounded by his parents, his first wife and other family members, is a modest one, difficult to find. The image that most Canadians have of Macdonald comes from comedy routines which portray him as a helpless drunk with a funny Scots accent.

'Distorted view' of a complex man

According to the detailed, two-volume biography of Macdonald by the distinguished historian Donald Creighton, this is a distorted view of the father of our country. Creighton portrays Macdonald as a man dedicated to the welfare of his family and his country. After a particularly dangerous bout of pneumonia in 1861, he never enjoyed robust health and he feared he would be letting his family and his country down if he failed to conserve his health. He became a strictly abstemious man, which lasted the rest of his life.

There were times in his life, however, when tragedy tempted him to seek solace in alcohol. His first son, whom he idolized, died in infancy. His first wife died in 1857 after being bed-ridden for six years, during which he dutifully returned home every evening to sit by her bedside. It was a period of loneliness and despair. His comforting drink was not Scotch whisky, as suggested by the comedians and cartoonists. He preferred the comforting mild sweetness of sherry or the brandy liqueurs.

His single-minded dedication lasted all his life. When he won his last election victory in 1891, his doctor saw that he was exhausted and advised a period of rest. "Not so," replied Macdonald. "I greatly desire to complete the work of Confederation before I make my final bow."

He continued his task of preparing for the new session of Parliament and was dead within four months.

Home worth seeing

A little known memorial to Macdonald is Bellevue House at 35 Centre Street, Kingston Ont. It is open daily from 10:00 a.m. to 5:00 p.m., with the exception of Christmas and New Year's Day.

Macdonald lived in many houses in several cities during his peripatetic career, but Bellevue was one of his favourite residences even though he lived there for little more than a year. It is regarded as a fine example of Italian villa architecture, with bright airy rooms and a splendid view of Lake Ontario.

Macdonald was a successful lawyer and an aspiring politician when he bought the house in 1848. He loved the house and looked forward to spending happy family life there with his wife and young son. But when the son died in 1849 Macdonald sold it in despair.

Bellevue House was acquired by Parks Canada in 1964, restored and designated as a National Historic Site. It is well worth a visit, not only as a beautiful relic of a bygone age but also because it reflects Macdonald's tastes and aspirations when he was in his mid-30s. For further information, telephone (613) 545-8668.

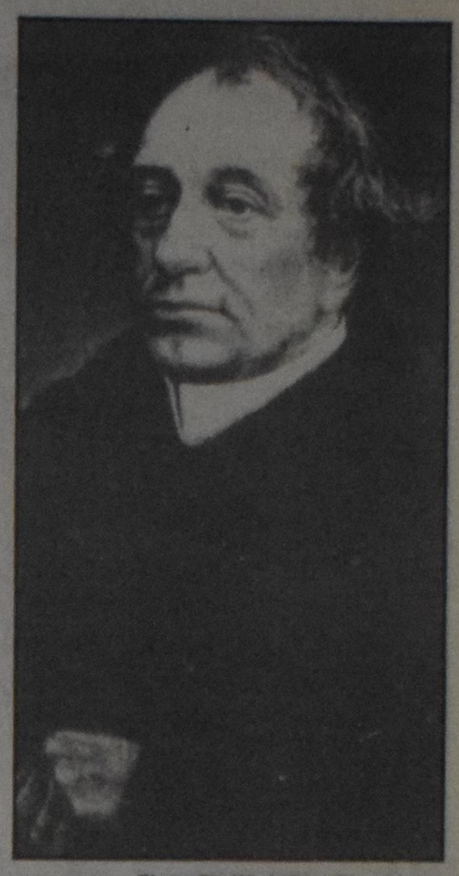
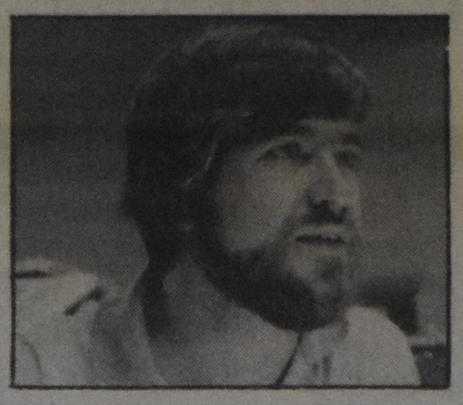


Photo: The World Book Encyclopedia

Sir John A. Macdonald served as prime minister of Canada from 1867 until 1873.

Just a moment/Herman Praamsma



"As some day it may happen that a victim must be found,
I've got a little list — I've got a little list
Of society offenders who might well be underground,
and who never would be missed — who never would be missed!"

(Sir W.S. Gilbert, 1836-1911, *The Mikado*)

Making lists is a fascinating, never-ending human activity. As long as people have existed they have made lists. Already in the first chapters of the Bible you run across them: long lists of names. Names of families (the good old "begats"!), names of nations, names of artisans, of precious stones, of sacrificial animals. Of the making of lists there is no end.

Not too long ago in our own modern world one of the most popular books on the bestseller list (see: another list!) was entitled: *The Book of Lists.* This volume contained exactly what was advertised on its cover: one list after another. It was so popular that it has had two sequels, if I'm not mistaken.

In our own personal lives we are constantly surrounded by lists as well. Grocery lists, Christmas card lists, lists of items we'd like to receive for our birthday, lists of upcoming events, waiting lists as we hope to be seated in a busy restaurant, bibliographies; indeed, the list is endless!

Feeling of security

What is it that makes lists so interesting and fascinating to people? I suspect that part of the magic of a list is that it presents the owner with a feeling of security. What is written cannot be forgotten. It can be checked, it has a feeling of permanence about it. It can be produced on demand, whereas our memory may fail. It gives a feeling of control. It lets you know what's what.

There is a flip-side to this, unfortunately. You may have a nagging feeling that something is left off the grocery list. The week-end party may not have included your name on the invited list. Your views and opinions may cause you to be blacklisted or to be placed on an "enemy list." Your birthday may not appear on the traditional Dutch bathroom calendar. All lists may have omissions. A list can be in error. It can cause you to make the same mistakes many times over.

One list is errorless

Only one list is infallible, and that is the one mentioned in Revelation 20. There you find the final Book of Lists, the only one that counts. It contains the deeds that were done by people during their lifetime on earth. "They were judged, each according to their works." A scary list for anyone's name to be on, it seems to me. Who can survive being listed in God's final book? Fortunately, God uses a double set of books! For you read, books were opened *and* another book also, which is the Book of Life (vs. 12b). And those whose names are found in the Book of Life enter the joy of the Lord, in spite of their works. For their names are entered in the lists in the handwriting of the lamb.

It is the only list worth being on. It gives a security and permanence which are found nowhere else. And this very moment as you are reading these lines, it is an *open* list, for the Lord is patient, not willing that anyone should perish. This list is also an invitation: accept the love of Jesus and prepare for the Wedding Feast. Let Jesus take your old, dirty clothes and dress you in gladness, and enter your name on the guest list!

Amen. Yes, may it be so.

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church, Brampton, Ont.

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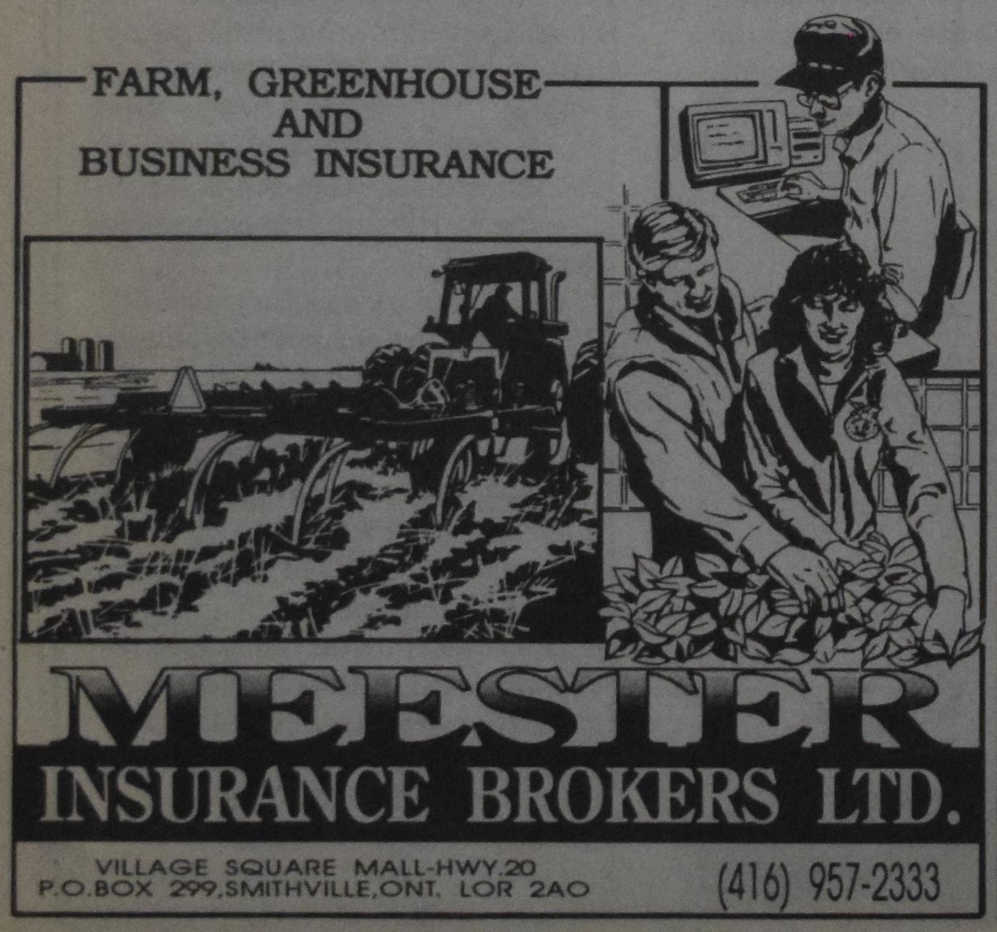

TV/Video

Christian video producer promises changes after Jewish groups cry 'anti-Semitism'

NEW YORK, N.Y. (EP) — A series of animated Bible stories for children will be revised in response to complaints from Jewish leaders that the Christian-produced tapes are anti-Semitic.

The Dallas-based Family Entertainment Network (FEN) agreed to revise its "Animated Stories from the New Testament" after discussions with Jewish leaders, including the Simon Wiesenthal Foundation and the Anti-Defamation League (ADL).

The tapes have been on the market for about three years, but have attracted more attention recently because of a 30-minute "infomercial" being broadcast on several cable channels.

A statement from Stephen W. Griffin, chief operations officer of FEN, said, "Based on the concerns raised by ADL ... we have initiated discussion with Jewish leaders in an effort to resolve any conflict." He added, "We are saddened that offence was taken...in regards to our classically animated stories based on the King James version of the Bible. We are in no way an anti-Semitic organization nor would we wish to propagate materials which may serve an anti-Semitic position."

Griffin could not be reached for further comment.

Rabbi Marvin Hier, founder of the Simon Wiesenthal Foundation in Los Angeles had condemned the video series, saying, "This series puts anti-Semitism into the 21st century." He said the series portrayed "all the Jews around Jesus as insidious characters, as moneylenders with forked tongues and hooked noses, and all you conjure up in the minds of young children watching television is to hate Jews."

Arthur Teitelbaum, southern area director of the ADL, agreed. "The Jewish characters in the 'infomercial' I can only describe as horrific and at times grotesque in both the drawings of the characters and the backdrops used to emphasize their evil nature. It's a reminder of Nazi propaganda."

Charney V. Bromberg, Intergroup Relations director for the ADL's national office, said he doesn't believe the producers of the children's videos intended to be anti-Semitic. "I don't believe they are intentionally anti-Semitic," he told EP News. "Unfortunately, many of the caricatures — particularly of those Jews who are portrayed as opposed to Jesus — are extremely negative, and fit unfortunate age-old models of anti-Semitic stereotypes: heavy browed, large bulbous nose, the evil-faced Jews. That is one problem. The other is in an interpretation of the New Testament text that casts the Jews, and not the Romans as the principle persecutors of Jesus and the early Christians."

Productive meeting

Bromberg said his meeting with Griffin had been productive. "We have met with them and detailed specific concern, in terms of the visual characterizations and the biblical interpretations. They are going to look at how they can speak to the concerns that we raised and still be true to their interpretation of the Bible. I think they have been most sincere in trying to address these concerns."

Bromberg was particularly concerned about the violent depiction of Jewish-led persecution of Christians under Saul of Tarsus, and of the attention given to the role of High Priest Caiaphas in the death of Christ. Yet we acknowledged that not all Jews are portrayed negatively; after all, Jesus and the disciples were Jewish.

"That's one of the reasons that I truly believe there was no anti-Semitic intention in this, because benign or positive Jewish figures are drawn benignly, and are indentifiably Jewish by virtue of the Yarmulkes they wear or the facial features. It's only when we're talking about the spies and agents who plotted against Jesus that the caricatures become stereotypically evil. There is an unfortunate coincidence between what have been traditional cartoon stereotypes of evil, and what have been stereotypical anti-Semitic portrayals of Jewish people. There is a Western social cartoon vocabulary of good and evil into which this unfortunately, but readily, fits."

Soviet leaders discuss personal views on religion during live ABC broadcast

MOSCOW, U.S.S.R. (EP) — A live television broadcast recently brought together Soviet President Mikhail Gorbachev, Russian President Boris Yeltsin, and U.S. audiences via satellite in a forum hosted by Peter Jennings of ABC.

Yeltsin and Gorbachev were together at St. George's Hall in Moscow, where they answered questions from members of audiences in New York, Philadelphia, Detroit, Chicago and other cities around the U.S. Sept. 5. Questions from audience members were on a range of topics, including religion.

A Ukrainian priest asked the two leaders about their personal religious beliefs. "Mr. Gorbachev and Mr. Yeltsin, will you kindly state for the audience your personal religious beliefs?"

Gorbachev was the first to answer. "I am an atheist," he said. "But I — and I've never concealed this — I respect the feelings and the religious beliefs of each citizen, of each person. This is a question of personal sovereignty, and we have done a good deal so as to, in a legislative sense, guarantee each person the right to call himself what he wants, to allow each person to select his own religion. And I wanted — but I did feel it necessary to add that I am personally an Atheist."

It has often been rumoured among evangelicals that Gorbachev is secretly a Christian. His use of the word "God" in conversations has often drawn speculation that he has a personal religious belief, since, it has been reasoned, a true atheist would be more careful of word choice.

U.S. President Ronald Reagan told *Life* magazine that he wondered about the Soviet leader's religious beliefs for that reason. After a 1988 summit with the leader, Reagan said "I had that curiosity for a time because I was so surprised at his use of the name 'God,'" A Soviet interpreter explained that Gorbachev invoked the deity's name as part of a "commonplace" expression, rather than as a profession of faith. "It was just a form of expression," he reportedly said. "God with a small g."

After Gorbachev answered the question, Yeltsin said, "The services, the ritual aspect — I don't really observe those, although I've been in church quite often, because during the service there's a kind of internal feeling of moral cleansing, as it were. And I certainly make a point of attending church, not to mention my respect for believers. I'm also superstitious, by the way."

New TV series takes a realistic approach to combating racism

(Canadian Scene) — A young Canadian of Chinese heritage tells his school friend, Martin, that he doubts whether his parents will allow him to go with Martin to visit his grandfather on a Native reserve.

A schoolgirl living in a white Anglo-Saxon community has a new, short curly hairdo. She is taunted by a schoolboy friend first for looking "like a boy" and then "like a black."

These and seven other situations form the themes of a new film series produced by TVOntario for its school program. *Many Voices*, as the series is called, takes a realistic look at how stereotypes are formed in young people's minds.

The nine-part series will be shown over the TVOntario English network on Mondays at 9:30 a.m. and repeated Tuesdays at 11:00 a.m. commencing September 30. Schools will receive a teaching kit to assist teachers in bringing home the lesson of the series: that prejudice, racism and ignorance can be hurtful and a deterrent to peaceful, productive co-existence in a multicultural society.

Because it deals with contemporary realities, and the situations depicted are those experienced on a day-by-day basis, Barbara Boyden, producer of *Many Voices* believes that it will have impact on children in Grades 4 to 6, to whom the series is geared.

"The key to *Many Voices* is realism," Boyden says. "We have tried to show the real prejudices that are levelled against children, and the real pain and confusion they cause. The children's roles were all played by youngsters from the communities they depict. Although many have taken drama lessons, few have acted professionally for television but they have done a remarkable job.

"The actors, writers and consultants all could provide firsthand experiences to give the series credibility. We hope *Many Voices* will give children the kind of understanding they need to function in the modern world."

Boyden says that since TVOntario programs can be made available across Canada, she hopes the series will eventually be seen by children throughout the nation.

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Church

Marian Van Til, page editor

Richmond Hill church invests in serving the community

Robert VanderVennen

RICHMOND HILL, Ont. — The new Community Christian Reformed Church in Richmond Hill, Ont., was built with two levels of parking under the building. But you should see what's above ground.

Along with the church building there are highrise housing towers for over 500 people. There's not much visible parking on the 3.1 acre property, since resident parking, too, is underground.

The church building was dedicated on a recent Sunday in a memorable service. Its pastor, Rev. Wiebe Geerts, preached on 1 Cor. 3: 11, 12, proclaiming that the church's foundation is Jesus Christ, not "gold, silver, costly stones, wood, hay and stubble." At an afternoon service of dedication, with Dr. Henry Wildeboer of Oshawa, Ont., as preacher, greetings were brought by a number of representatives of neighbouring churches and from members of the town council.

The church building of 20,000 square feet includes a sanctuary which seats 450 people on moveable chairs on a carpeted and wood parquet floor. Parents with young babies have a special soundproof room overlooking the sanctuary. There is indirect lighting, and sightlines run beyond the pulpit and communion table to a skylight and to stained glass designed and installed by Luxfer Studios, one of whose employees is a member of the church.

Church facilities include a kitchen with space to host 250 diners. This was partially financed by the Ontario government which wants the church to host a Diners Club to enable single parents to eat out every other Friday night.

The church wanted the name "Community CRC" to set itself off from other churches which have been formed, as this one has, in a new area to which CRC members have moved. It's not inward-looking but community-oriented. The church says it wants to be "a place where people with hurts and needs can find peace, hope and help."

A strong diaconal ministry

In other words, the church started with a strong diaconal ministry. Some of its members are high-rolling real estate developers and they had big ideas about what could be done. The story is long and fascinating. Today's result is the existence of a charitable foundation which owns all the land and buildings. The foundation has provided long-term leases, one to the church which does not actually own its building and land. Another lease was granted to Prophetic Non-Profit Homes to operate the 214 affordable housing units. A third lease was granted to a board for the operation of a day-care centre for 48 children under the direction of Betty Rolfe, a church member who is professionally qualified in that area. The whole is called Genesis Place and cost $32 million to build to this point.

All but 30 per cent of the housing is subsidized by the Ontario government according to tenants' ability to pay. A unique feature is that 14 units are reserved for frail elderly persons who need a small amount of help, as a way of keeping them from being institutionalized. Another 20 units are for the physically or mentally impaired.

The heart of this all is the church, whose members want to grow in faith, and in witness and service to the community. Can a church remain a church when surrounded by all this structure and enterprise? Geerts and his leaders think so, and are determined that the unique pioneering opportunity they have seized will show how a congregation can be "salt" and "light" at a time when the viability of churches as institutions is in jeopardy.

Photos: Robert VanderVennen

Richmond Hill, Ont., Christian Reformed Church is nestled among highrise housing towers its members have built.

Skylight and stained glass draw the eye to pulpit and communion table in Richmond Hill Church.

Mission survey of Africa shows Gospel spreading there

GRAND RAPIDS, Mich. (CRWM) — In 1983, in preparation for the beginning of mission work in Africa, Larry Vanderaa conducted a survey of Francophone countries in West Africa. Armed with the results of this survey, Christian Reformed World Missions began working among the Fulbe people in Mali and Guinea in 1984.

In 1990, World Missions decided to do a resurvey of West Africa to determine the degree of church growth and the extent that the unreached people groups of Africa have heard the Gospel since the first survey was conducted. Vanderaa's report on the new survey was finished this year and made available to more than 100 other Christian mission agencies who work in Africa. These agencies will use the survey results in their own planning.

"It has been gratifying to learn that many of the people and areas that were without Christian witness in 1983 are now hearing the good news of the Gospel," Vanderaa says in the report's introduction. "In other areas where the churches have been established for some time, many of the churches are growing very rapidly."

For instance, the survey shows that churches in Togo, Burkina Faso, and Cote d'Ivoire have doubled or tripled in size during the past seven years. In West Africa as a region, the number of evangelical Christians grew at a rate of 8.8 per cent per year.

In West Africa there are more than 1,600 missionaries working with 57 mission organizations. Their duties include planting churches, development, and various support roles. More than half of the missionaries can speak the local language (other than French) where they work. Vanderaa spoke with 114 missionaries and African church leaders in his survey.

Need to meet people on their terms

After compiling statistics and observations on 13 countries in West Africa, Vanderaa offers several general recommendations:

- working one-on-one or in small groups is the most effective evangelism method in an African context:
- more missionaries should live with the people to increase language ability, cultural understanding, and effectiveness of the ministry;
- missions have a tendency to be too committed to certain geographical areas while Africans are becoming increasingly more mobile. Missionaries should focus on language groups and follow them wherever they go;
- in coastal countries, where literacy in French is greater there is a tendency not to learn the local languages. But ministry is most effective to someone in his or her mother tongue.

Vanderaa concludes the report by referring to the Luis Bush concept of the "10-40 Window," an geographical region extending from Africa to China and including an area between 10 and 40 degrees north of the equator. It is in the "10-40 Window," which includes the area of Vanderaa's survey, where most of the world's poorest and unevangelized people live.

"It is gratifying and humbling to realize that the Lord has called us to work in the most needy area of the world," Vanderaa concludes. "May we be worthy of His call."

A Presbyterian Comments

Robert J. Bernhardt

Change is always difficult

The past two decades have brought many changes to corporate management style in North America. Management has shifted from being an exclusively top down thing. We have come a long way from the suggestion box on the shop floor to an approach which involves considerably more consultation amongst people at all levels of the corporation. This has obviously not resolved all problems, but change of style of management has been introduced which is unlikely to be reserved in the foreseeable future.

On the church scene, especially within more highly structured denominations, similar trends are being experienced. We who subscribe to presbyterian principles of church government see ourselves as always having been much more democratic in ethos than, for example, Anglicans or Roman Catholics. However, we too over the years have acquired deeply entrenched denominational structures which are often deeply resistant to change.

While we may have committees rather than archbishops, either can have difficulty believing that the world can function without them. Even at the congregational level, sessions or consistories and councils are finding that the people are less likely than in the past to sit around placidly waiting for even a benevolent leadership to select a path for them to follow.

Structures can be ignored

Change is never easy. Indeed, perhaps more often than not change is accepted by those in authority only as a last-ditch effort to preserve at least something of the status quo. In corporate structures, where management cannot be bypassed, this often only increases frustration at the lower levels. However, in the church, where the people can choose to ignore the structures, the end of the story may be different.

Committed Christians in congregations are not going to put their Christian service on hold while someone else develops a master plan to include them. They are going to go out and get involved in some form of Christian service without waiting for anyone's blessing or supervision. The disenchantment is just great enough that I suspect that many presbyterian congregations will find the recruitment of elders a challenge in the next decade.

When it comes to Christian service, with personal free time at a premium, I suspect that many people will opt to "do" rather than "plan and supervise." That will be unfortunate, for however much we may be convinced that change is long overdue in our congregational authority structures, the need for wise oversight, enthusiastic leadership, and compassionate and attentive pastoral care may be more important than ever. However, one fears that our reluctance or our structural barriers to the charting of new courses will only deter the more enthusiastic and visionary from participating.

Mad revamping

At a denominational level most bodies with presbyterian traditions are scrambling madly to revamp their structures. However, I am not sure that the constituency really cares. I suspect that the chasm between the typical local church member and the denominational power structures is now too deep and widening too rapidly for a recovery of the old way to be possible. New structures may be administratively more efficient, but I doubt that they will be capable of reestablishing the old order.

Many new church members are also new Christians. They don't know about these traditional ways of doing things and are too absorbed in growing in Christ, discovering what discipleship means for them and finding a place in the local community of believers to really care too much about what is going on at denominational headquarters.

And, unlike the corporate business structure where some solidarity is essential, in the church the local franchise doesn't have to secure the product from head office. One can only anticipate that some dramatic transformations may be just over the horizon for North American denominations that subscribe to presbyterian church government.

Like others, the Presbyterian Church in Canada has this year introduced a variety of structural changes at the national level. I believe we are fooling ourselves if we expect that these will have much significance for the typical church member at the local level. However, at least one change (re: non-clergy as moderators of church courts) may have some genuine impact, and I look forward to commenting on it in a future column.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Christians in Soviet republics ask for help from Third World

BUDAPEST, Hungary (WEIS) — A delegation of Christians from the Soviet republics has urged Christians from Africa, Asia and Latin America to help them evangelize the unreached people in what previously was the Soviet Union.

Eight Soviets issued the appeal during a six-day summit conference on evangelism in post-Marxist situations. The conference, held in Budapest, was sponsored by the Lausanne Committee for World Evangelization.

Johanes Reimer, director of the Logos mission organization in Germany who chaired the presentation by the Soviets, said that Christians from the Third World can be more effective than Christians from the United States and Europe in helping evangelize the people of the Soviet republics.

Reimer explained that when the doors of freedom flew open suddenly in the Soviet Union, about 200 religious groups (most from the United States and Europe) "invaded" the U.S.S.R. The Soviet Christians expected major financial assistance from the Americans and Europeans.

Need living examples, not money

Over and over, participants from post-Marxist countries said that instead of money, they need people who will plant their lives in the Soviet republics, learn the language and demonstrate what it means to be a Christian in a post-Marxist society.

Reimer said that Soviet Christians would not expect financial support if Christians from Africa, Asia and Latin America came to the Soviet republics to help them in evangelism. Instead, they would only expect Third World Christians to show them how to be effective in evangelism.

Reimer said there are 185 different unreached people groups in the Soviet republics, many of them with cultural characteristics similar to people from Asia and Africa.

Tent evangelism works here

Andrei Bondarenko, Baptist pastor and vice-president of the Latvian Christian Mission, said most Christians in the Soviet republics do not know how to do evangelism correctly, and need help and training from other Christians. Even though the Soviets have not known how to be effective, the "response has been like an explosion."

Bondarenko said that while the use of tents for evangelistic meetings may not work well in other parts of the world, tent evangelism is effective in the Soviet republics where church buildings are unavailable. He urged Christians in other countries which no longer use tents to bring them personally to Latvia where they are greatly needed.

Alexander Semchenko, president of a Protestant publishing company in Russia, said one of the greatest needs in the Soviet republics is literature for Christian education and discipleship training. A major problem, however, is getting copyright permission from English-language publishers for translation into Russian.

Semchenko said there was also tremendous need for religious material for the blind published in braille. "But we can't do it on our own. We need help," he said.

Several of the Soviets said there is need for Bibles in the languages of the 15 republics, not just Russian.

Peotr Krauchuk, Baptist superintendent for central Russia, said that during the three days of darkness of the recent coup in the Soviet Union, Baptists in Moscow gave out five New Testaments for each of the tank crews guarding the Russian parliament building. Krauchuk said two of the tank crews decided not to drive their tanks any further and left.

Olga Avetisouua, director of a mission organization in the Republic of Uzbekistan, stressed the need for translation and publication of the entire Bible in her native tongue.

Islam is strong

She warned of the possibility of the Muslims replacing Communists in control of the Uzbekistan government. "We know what the Communists brought us, but we don't know what would happen if the Communists and Muslims unite in controlling the country."

Already, Christians have felt the repression of a new law adopted in July by the new Republic of Uzbekistan. The new law prohibits Christian missionaries and public evangelism. She expressed fear that the borders will be closed and help from Christians in other countries might be cut off.

"I ask you in the name of God, please help us while there is still time," she pleaded.

Vasili Boechko, a Pentecostal pastor from the Ukraine, said the Lausanne Committee is highly respected in the Soviet republics as a result of an evangelism conference in Moscow sponsored by the Lausanne Committee last October.

Tom Houston, international director of the Lausanne Committee based in Oxford, England, said the 16 Budapest summit participants from the Soviet Union are members of a national (Soviet) Lausanne Committee organized as a result of the conference in Moscow last October.

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Features

American culture and the Great Physician

Joost Sluis

Forty years ago I received my licence as a physician and surgeon in California. For the past 10 years, my practice has been limited to orthopedic medico-legal services. The prayer offered many centuries ago by the noted Jewish philosopher, Moses Maimonides, means much to me: "Almighty God, you have created the human body with infinite wisdom. In your Eternal Providence you have chosen me to watch over the life and health of your creatures.... Support me in these great labours that they may benefit humankind for without your help not even the least thing will succeed."

If memory serves me well, I first desired to become a medical missionary or researcher at the age of 10 while I still lived in the Netherlands. A fourth-grade school teacher taught geography in a tantalizing way and coupled it to Jesus' Great Commission (Matt. 28:19-20), just before his ascension. My father reported to us in detail on his return every two years from extensive trips to the U.S.A. He always brought gifts from the far country for each of us. Being a seed grower and business executive in Holland, he had visited all 48 of the American states before we immigrated to Mt. Vernon, Washington, in 1935. I owe my parents a debt of gratitude for our Christian home. I am the eldest of eight children.

Joost & Lois Sluis

Our entire family immigrated to the U.S.A. for two main reasons: (1) conflicts between associates involving my dad in the seed firm; and (2) his growing concern mainly about Europe's future with the rise of Nazism and communism or Marxist-Leninism. In 1955, new leaders invited him to rejoin the seed firm in our own town of Enkhuizen and Nazism was obviously no longer in power. Communism, however, remained. Nevertheless, my parents then returned to Holland. The year Dad died in 1958 I also heard my first lecture on communism; it altered my life pattern and goals.

Mom is chronically ill at present but, blessedly, remains mentally clear. All my siblings are alive and well, living in the U.S.A. All of us have visited Holland multiple times over the past 36 years. A brother lived in Amsterdam for 10 years, but none of us returned on a permanent basis.

I attended Calvin College from 1940 to 1942 and made profession of faith at the Sherman Street Christian Reformed Church in Grand Rapids, Mich., 50 years ago. I transferred to M.I.T. in Cambridge, Mass., and received B.S. and M.S. degrees in physical biology in 1947. The years 1944 to 1946 were spent in the U.S. Navy, mostly in the Pacific. In 1951 I graduated from Harvard Medical School. My orthopedic speciality training concluded in 1957 with a pediatric residency at Boston Children's Hospital as chief resident and fellow at Harvard University. During the years in the Boston area, I regularly attended Park Street Congregational church with Dr. John H. Ockenga.

Inspirational words

These words of Maimonides remain particular helpful: "Inspire me with love for my art and for your creatures. Do not allow thirst for profit and admiration to interfere with my profession. For these are the enemies of truth and can lead me astray in the great task of attending to the welfare of your creatures. Preserve the strength of my body and soul that they may ever be ready to help rich and poor, good and bad, enemy as well as friend. In the sufferer let me see only the human being.

"Enlighten my mind that it may recognize what presents itself and that I may comprehend what is absent or hidden. Let it not fail to see what is visible but do not permit it to arrogate to itself the power to see what cannot be seen for delicate and indefinite are the bounds of the great art of caring for the lives and health of your creatures.... May no strange thought divert my attention at the bedside of the sick or disturb my mind in its silent labours."

To see and treat uniquely each patient as a *whole* being or holistically in body, mind and spirit is very important. Many symptoms, such as pain, for example, reflect disorder or disease in each of the multiple areas. This approach was stressed at Harvard Medical School, in medical and surgical residencies and in 40 years of experience with well and sick people. Therefore, with my patients I obtain a detailed history and perform a complete physical examination; in addition, I gently inquire about stresses in life, common to virtually all of us, which include emotional and spiritual concerns. Consultations with others may well be indicated. Lack of a thoroughness may reduce a physician to a mere technician, whose reports to employer, attorney or others would likely have a limited value.

No one is proselytized

The composite parts of the patient and his or her evaluation are integrated into a whole. This includes review of available x-rays with the patient and discussion, non-technically, of single or multiple diagnoses. Perceived anxiety or stress is reviewed and the role of religion may or may not be added, depending on a patient's willingness to discuss this area. No one is proselytized and discussions are freely undertaken in a give-and-take fashion by both doctor and patient.

When the opportunity is provided, I may point out that the Bible teaches that "all have sinned and (therefore) come short of the glory of God." Then I say clearly and unequivocally that this is very true of me; in turning to the patient, I then ask, "Is this also true of you?" As yet, I have not met a person who did not, though sometimes hesitantly, answer, "Yes." This opens the door to reconciliation with God through repentance and the finished work of his Son, Jesus Christ, who amazingly said, "I am the Way, the Truth and the Life; no one comes to the Father except by me" (John 14:6).

Religious Discrimination

In October of 1990, I was hired as an "independent contractor by a medical group in Sacramento. I performed medico-legal evaluations in orthopedics in a congenial, co-operative atmosphere with a professional administrative staff. Suddenly, on February 28, 1991, my contract was terminated. The reasons given were:

1. A patient had complained to his attorney and he, in turn, to my employer that I had sought to explain the meaning of the word "Christmas."
2. My dismissal was based on the fact that an attorney, unknown to me, had cancelled two scheduled patient appointments. I never saw either one, but the reason given was that I might see them and discuss religion.

I was informed that no physician may ever discuss religion while practising in this office, that I must not clarify "Christmas" and that I, as an orthopedist, could not practise holistic medicine.

In the July 3, 1991, issue of *The Sacramento Union,* Steve Sebelius wrote an article about this. On July 8, the State of California Department of Fair Employment and Housing conducted a personal interview in which I asked for a review of my employer's decision on grounds of religious discrimination against me. This appeal has not yet been responded to on either a legal or technical basis but should be answered soon. Private legal advice and efforts are now under way.

Several newspaper articles of interest have appeared with reference to my job termination.[1,2,3] Both the state Fair Housing and Employment Department and the Equal Employment Opportunity Commission (which administers the Civil Rights Act of 1964 as amended) support my complaint of discrimination by my employer because of [my] religion. The deadline for my employer's response is now September 30, 1991.

That great jurist James Kent clearly expressed my position in 1858: "The free exercise of religious profession...may be considered as one of the absolute rights of individuals recognized in our...law." In related words, U.S. Supreme Court Justice John Story in 1905 reaffirmed this principle.

The rebirth of our declining but true liberties could begin to reverse this trend and redefine our national *purpose.* It is expressed by the Dutch statesman Hugo Grotius (1583-1645) in "the laws of nature and nature's God," which Thomas Jefferson placed in the "Declaration of 'Dependence'" of 1776.[4,5] This could also catalyze spiritual revival both here and abroad.

Jesus said, "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your heart be troubled and do not be afraid."

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The author welcomes requests for the newspaper articles above and letters with a self-addressed, stamped envelope, (SASE), at the following address:

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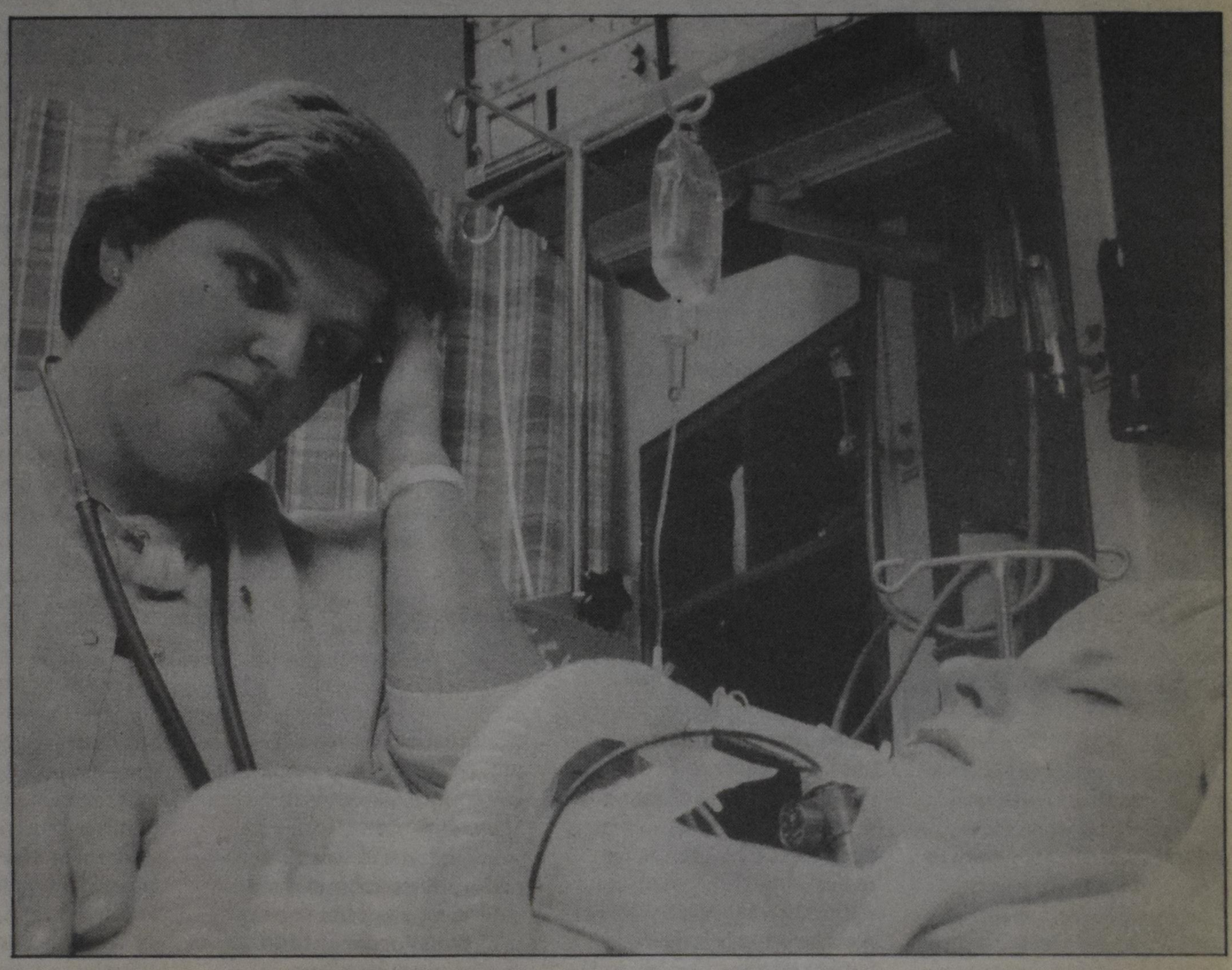
Health care without limits: keeping death at bay

"The United States has a health care system which is based on a market mechanism. This entails seeing the practice of medicine as merchandise."



Doeke Post

The following article has been translated from the Dutch. It describes the American health care system from the point of view of the Dutch health care system. Since the Canadian system is somewhat similar to the Dutch system in that we have public medical insurance but are heavily influenced by American trends, we thought it good to offer this analysis to our readers. Surely there are many similarities in the way Canadians, too, are turning more and more to medical science as a means of keeping death at bay.

The United States, the land of unlimited possibilities, is a fascinating subject for the study of health care. I had the opportunity some time ago to familiarize myself with what the States has to offer in the area of medicine. It's not little. But the price one has to pay for it is not little, either.

Are we here in the Netherlands going in the same direction? Do we not see here tendencies that point to a desire to make medical science limitless? Many are annoyed by the fact that our government wants to put limits on health care and that not enough financial means are being made available. But what lies behind this medical science without limits?

The United States has a health care system which is based on a market mechanism. This entails seeing the practice of medicine as merchandise. One purchases care and pays for it. The government is not involved. This private health care system has led to high costs: about $2,500 per inhabitant. (In the Netherlands it costs less than half of that.) We must keep in mind that there are 35 million uninsured people in the U.S., people who are unable to pay the high premium of an insurance policy and who during an illness receive only minimal care.

There is in the U.S. also strong competition between insurers and between caregivers and institutions. Doctors advertise that the best health care is to be gotten in *their* clinic, and hospitals, too, spend a great deal of money on advertising. Attempts are made to attract the greatest number of patients.

The customer is king

We visited many hospitals and health facilities in the U.S. and it struck us how luxurious they were. Some resembled palaces. The halls were of marble and in the centre one might encounter a spouting fountain. Patients resided in private rooms. A lot of personnel were employed and patients were really treated as customers.

It struck us, too, that several of the hospitals were by no means filled. There was an absolute need to always have room and never to have to say no. For that reason hospitals were almost always made bigger than they needed to be. Waiting lists are not allowed. As for equipment, there was no shortage either. Every hospital has the most up-to-date and progressive equipment for the purpose of doing all kinds of research. It seemed a little excessive to us that every little complaint resulted in the most elaborate examinations.

A patient in the U.S. does not go to the doctor, but in most cases proceeds immediately to the hospital. It is not as with us (in the Netherlands) that the family physician treats most complaints, and refers the patient to the specialist only when complicated problems occur.

Striking, too, was the fact that in the relatively small hospitals the most complicated operations were carried out. Thus we saw that in a hospital of 150 beds heart operations were done. It all points to a very excessive type of health care with no consideration of limits.

The American health care system is determined by what patients demand. It's a medical practice driven by users. One experiences health care as an economic good. Patients buy the care and do not allow for any limits because they are paying. No one, in fact, is interested in limits. Certainly not patients: they expect to get everything that is available because for them health is the highest good in this world.

The doctors and the hospitals are not interested in keeping care within boundaries. They, after all, make money from it; and who wants to limit his or her income? Insurance companies don't want cutbacks. They are happy only with the expansion and growth of their insurance package. The more premiums are paid, the greater the profit.

The government runs into some problems, of course. Part of the health care cost comes out of public coffers. There is an awareness of how costs are rising in gigantic proportions and that growth is unrestrained. Therefore, politicians deem it necessary on occasion to ring the alarm.

Conquering death

Americans nurture a holy faith in technology and are eternally optimistic about medical advances. What lies behind this? From conversations we held with leaders in health care it became clear to us that Americans panic at the thought of death. People don't really want to talk about the fact that human beings are mortal. People don't accept that there is an end to life and that death is part of life. All forms of aggressive medicine are battles against death. Americans still have the notion that medical care is able to conquer death.

Health is the highest ideal for Americans. People do everything within their might to remain healthy. In some cases it results in an obsession. On television and in papers one encounters elaborate explanations about health. One sees people jogging, and wherever you look there are recommendations to find fitness training. In another way, Americans live fairly unhealthy lives if we judge by the number of overweight people we encountered.

People spend a lot of time on testing to prevent getting ill. Many times a person's cholesterol is measured, blood pressure is taken and a general check-up is carried out. Americans are more and more preoccupied with their health in order to prevent an early death.

Economic good

In the Netherlands attempts are being made to change our health care. The government wants to introduce more market elements into the field of health care. They are of the opinion that this will result in lower costs. The market assures that there will be more competition in health care. Insurance companies will have to compete, care givers and hospitals must demonstrate that they are better than others. Just as in the U.S., health care

"The doctors and the hospitals are not interested in keeping care within boundaries."

continued on page 12...

Health care without limits: keeping death at bay

...continued from page 11

will be looked upon more and more as an economic good.

Lynn Payer, a New York journalist, wrote a book some time ago in which she laid out her study of health care in three European countries and in the U.S. It was remarkable that each country dealt with sickness and health in very different ways than the others. In Germany, for example, much attention is being paid to the heart. Payer connects this to the romantic nature of Germans. The French relate a lot of their health problems to the liver. Americans, according to Payne, are very aggressive in their medical practice. They approach everything in a technical manner.

When we compare various cultures and also observe what takes place in the Netherlands, then it seems that the Dutch resemble the Americans in many ways. With us, too, there is a tendency to pay more attention to health and to attack every deviation in a technical way. In the Netherlands I also experience a great faith in medical science and in the suppression of death through medical successes. Here, too, I see a tendency to a commercialization of health care.

We are inclined to give up a piece of solidarity and to allow people who are willing to pay more to enjoy greater health care. Private clinics appear, and with them an elitist form of health care.

Basic rights

It would be good for us to realize that medical care should not be seen as merchandise. Health care belongs to the basic rights of people and arises from the principle that one human being ought to care for another. Having too many market elements in health care result in the marginalized not receiving enough care. They will not be able to pay for it. After all, an elitist health care system, a medical science that knows no limits, continues to grow and will be out of reach for those who don't have money.

Are we headed in the right direction with the present changes in our health care system? From experiences gained in the U.S. we conclude that we should be very hesitant in the Netherlands to allow competition into the health care system. We must continue to defend our social system. We must guard against giving up solidarity and we must take care that everyone partakes of the health care system in a just way.

Above all, we must make clear that we can never keep death at bay with a bribe. We can never arrange things so that life will have no end. A human being comes into this world but must also leave it.

Translated by Bert Witvoet and reprinted from the June 7, 1991, issue of Christelijk Weekblad.

Stereotyping doesn't serve one's argument:

An American's response to Doeke Post

Marian Van Til

Having experienced both the private health care system in the United States and the universal health care system in Canada due to a chronic intestinal disease, I would be the last person to bad-mouth a universal system like Canada's or the Netherlands'. In fact, in almost 16 years of periodic and sometimes major medical care under Canada's system, I have had so much good medical care that the few negative experiences I did have have all but been wiped from my memory. The most serious problem I've run into is a long waiting period for sophisticated tests because of lack of equipment and/or facilities — which in my case was not life-threatening.

In the U.S., in my experience, the *quality* of the care is superb (probably second to none) but the *cost* is enough to make you sick(er), and often does. Doeke Post and other critics of the U.S. system are right when they point out that good health care is (or should be) a basic right, not something one gets if he or she can afford it.

But Mr. Post makes a number of other "observations" about Americans which are so based on generalizations and stereotypes as to become caricatures.

He seems to assume that Americans *want* a system in which "the customer is king" because that, in effect, is how it is. But surveys have shown that most Americans agree that health care should be a universal right. Many times legislation has been before Congress to that effect — but every time the tremendous, self-interested power of the drug companies and doctors' lobby (the American Medical Association) have been responsible for its death. (Hawaii has gone ahead on its own with universal health care and at last report the system there was popular — though not with all doctors — and working quite well.)

Emergency!

Post makes other statements which are misleading. For instance, he says that in most cases in the U.S. a patient doesn't go to his or her doctor but proceeds directly to the hospital (thereby increasing costs further.) In my experience, and in polling family and friends, several of whom are nurses and lab technicians, that isn't the case. In fact, it seems more common in Canada's system to proceed directly to a hospital emergency room for treatment of relatively non-serious problems such as infections, cuts or the flu.

To be able to treat those kinds of ailments most promptly and with the necessary equipment, Americans pioneered the "walk-in clinic" which has caught on in recent years in Canada.

Post says Americans' "highest ideal" is good health and that they are motivated in that by a "panic" at the thought of death. No doubt many Americans panic at the thought of death; but so do Canadians, the Dutch and most other human beings, especially those who are unsure what they face afterwards. That obsession with youth and fending off death which Post attributes to "Americans," is for the most part a product of Hollywood and has little bearing on the lives of ordinary people.

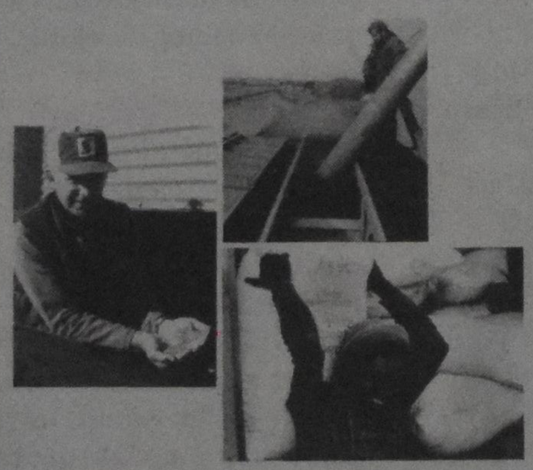
Diet should be a concern

It's certainly true that a growing concern for fitness and "eating smart" has gotten a lot of press in the last few years. But most of that is not motivated by obsession or death-panic. It is, rather, a most necessary preoccupation (admittedly taken to extremes by a few): North Americans (Canadians too) have been dying by the thousands of heart-related diseases and cancer, and the facts are now in: a huge percentage of those deaths (yes, the cancer ones too) could be prevented by replacing the common high-fat, red-meat- and fried-food-based diet with a low-fat, grain-fruit- and vegetable-based diet. As a doctor/researcher said on a U.S. public television special shown last week, "Diet is the No. 2 killer in the United States."

Another doctor on that program had this advice, which he probably hopes Americans will get "obsessive" about: change your diet and sedentary lifestyle, not so you'll live longer (which you might), but so your quality of life improves in the time that you have.

There's no doubt that the U.S. excels in high-tech efficiency. But I have yet to find any current-day Americans who will tell you that technology is the answer to their or the world's problems, medical or otherwise.

FOOD/ GRAINS DRIVE 91-92



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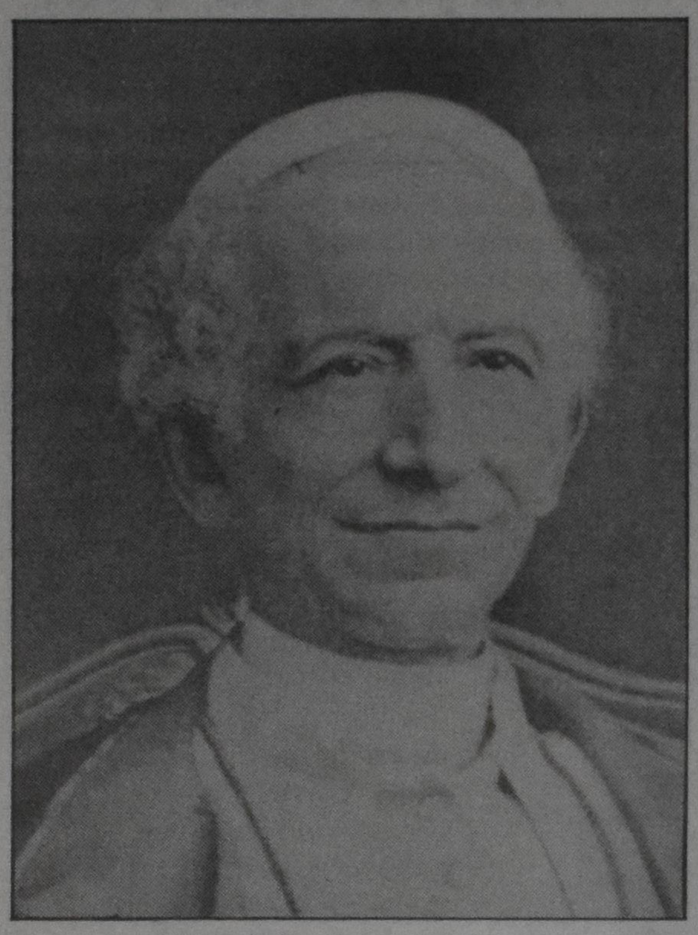
Feature

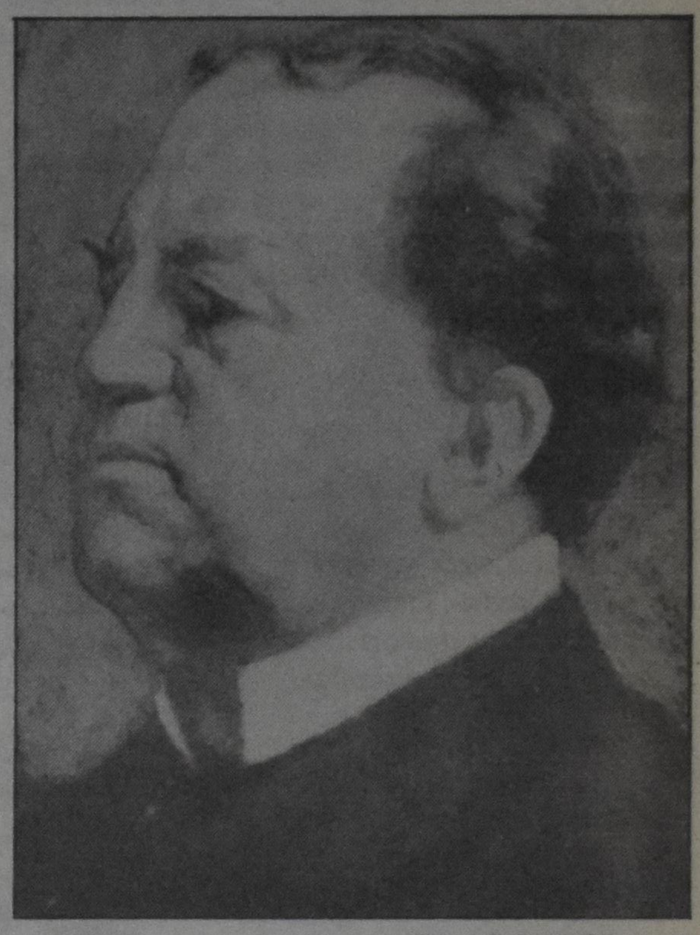
The centennial of a social revolution in Christianity

Ed Vanderkloet

During the week of August 18, 1991, the earth shook. The coup by the Soviet Union's hardliners spelled the end of reform in that country and presaged a return to the Cold War. Yet, only six days later the Soviet Communist Party, which had ruled the country with an iron fist for more than 70 years, was a displaced and dispossessed organization, reviled by everyone.



Pope Leo XIII



Abraham Kuyper

Photos: *Christelijke Encyclopedie*

The problem of being a distant spectator is that one could sense something of the awesome events shaking the communist world, without being able to feel the impact of the momentous changes taking place. The same inability to experience, in the depth of one's soul so to speak, the full force of such dramatic transformations applies when they happened long ago. The difference is that in such cases the distance must not be measured in miles but in years.

Of new things

That explains why hardly anyone pays attention to 1991 as the 100th anniversary of two events that powerfully influenced the course of Roman Catholic and Protestant Christianity. In 1891 pope Leo XIII issued his encyclical *Rerum Novarum* (Of new things) and Dutch theologian and statesman Abraham Kuyper delivered his magisterial speech "The Social Problem and the Christian Religion" at the First Christian Social Congress in Amsterdam.

Both the encyclical and the congress were breakthroughs — revolutionary in scope — especially as viewed against their 19th-century backdrop. While a few prominent Catholics and Protestants (von Ketteler, Da Costa, Kingsley, and others) had earlier championed the cause of the exploited working class, theirs were largely voices crying in the wilderness. The prevailing ecclesiastical climate did not favour Christian social action other than engaging in works of mercy. Workers were admonished to submit to the rich owners, to be content with their place in life, and, above all, to abstain from all collective protest against the existing order.

Leo XIII forcefully recognized the right of Catholic workers to organize and urged them to establish Catholic labour unions. Kuyper reiterated that Christian social action "does not come too early but rather too late," and that "we lag behind others when we could have preceded them." Kuyper vehemently defended the workers' right to strike if their legitimate demands for better wages and a reduction in working hours (usually 60 or 70 per week) were rejected.

According to Leo XIII "a few have managed to gain almost total control over the labour market and over all of commerce with the result that a small number of money magnates have placed a yoke of slavery on a multitude of proletarians." If that sounds revolutionary, listen to Abraham Kuyper: "And so in all of Europe a wealthy bourgeoisie rules over an impoverished working class which must steadily increase the wealth of the ruling class, and which is doomed, when it can be of no more use, to sink into the morass of the proletariat."

The slow road of emancipation

These proclamations gave a powerful impetus to Christian social attention and led to the establishment of Christian labour organizations throughout Europe. For the next 100 years Christian workers, clergy, and academics wrestled with the problem of how to raise a Christian witness in the so-called social arena of life. Not all of it contributed to the emancipation of labour. There were also strong disagreements and heated debates.

Dutch Christian philosopher Herman Dooyeweerd, for example, argued vehemently against profit sharing and all forms of workers' co-determination since in his opinion this clashed with ownership and authority relationships which he considered to be anchored in divine ordinances. Fortunately, Dooyeweerd's ideas about these issues did not prevail; one of his most vocal opponents was P.S. Gerbrandy, the later Dutch wartime prime minister.

Women in the workplace

More serious was the long debate about the place of women in the workplace. In many Christian circles there was a spirit of distrust about all forms of feminism. Women, so the argument went, belong in the home. Their role is a caring one and their presence in the workplace is really undesirable. In 1909 Th. Heemskerk, Dutch Protestant Minister of Internal Affairs, unsuccessfully attempted to have all married female teachers and civil servants barred from the workplace.

Twenty-eight years later C.P. Romme, the Catholic Minister of Social Affairs, introduced a bill in the Dutch parliament to exclude all married women from paid work. He too failed but these attempts (and perhaps their defeats) portray the prevailing culture and betray something of the ongoing struggle in Protestant and Catholic circles about Christian social principles.

The picture in other European countries was much the same. When in 1931 pope Pius XI issued his encyclical *Quadragesimo Anno* (Forty years) he still wrote about the "crime" of married women doing paid work outside the home.

Beware of enshrinement

We ought to be careful not to enshrine Leo's encyclical and Kuyper's speech as fundamental Christian principles for today's social action. They were time-bound proclamations, speaking mostly about the burning issues of those days in the rather romantic language so much in vogue at that time. But they were road signs pointing in a social direction that diverged sharply from the established roads along which mainstream Catholics and Protestants had travelled.

The abiding significance of the year 1891 is that two major spokesmen of Christianity came to grips with the spirit of their time when they attacked the established liberal theory about the sacredness of an individual wage contract (which placed Christian workers in a position of perpetual economic servitude) and the rise of Marxist collectivism with its message of unremitting class struggle (which, as the history of communism has shown, would lead to a dark night of unequalled slavery.)

The message of 1891

Unlike the exploited Christian workers of the late 19th century, we rich and complacent Western Christians of the 1990s, find it difficult to experience the exhilaration of those days when prominent church leaders fearlessly raised their voice against the spirits of their age. The distance of time has dulled our senses. Nevertheless, we have reason to celebrate, remembering that the events of 1891 shook the world of those days because they were revolutionary and prophetic.

For us, living 100 years after the encyclical and the congress, the main message of 1891 is that we must constantly be on guard against the sedative of traditionalism and the intoxication of so-called progressivism, while keeping our eyes wide open to the new perspectives which only the Word and Spirit of God can provide.

Ed Vanderkloet is a national representative of the Christian Labour Association of Canada (CLAC).

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Hands — they're the best

John Mc Gowan

They ply needles, fire baseballs at frightening speeds or perform the most delicate microsurgery. Such devices must be the best tools on the planet. They are. They are human hands.

High on the list of God's many gifts to us, hands have long been praised as wonderful creations. Thomas Traherne, a seventeenth-century poet, marvelled at their usefulness. Hands, he claimed, could be applied to any thing which reason could imagine or desire.

No two hands are alike, not even the two hands of the same person. Markings on the fingertips are so distinctive that they have been used for identification for thousands of years. Chinese and Indian mystics were reading palms like road maps in 3000 B.C.

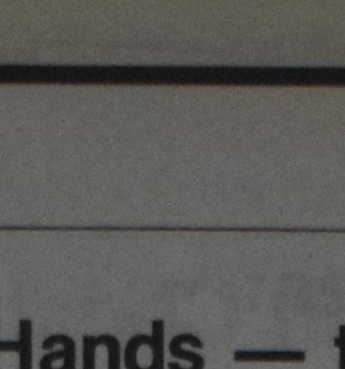
Natural oils and salts leave traces on everything fingers touch. Treated with a fine powder the prints can then be read, and frequently connect people to crimes.

The front of the hand is vital to survival. It is equipped with a rich-supply of specialized nerves. These send urgent warnings to the brain when any kind of pain is inflicted on the hand.

The four fingers have straightforward names: index, ring, long and little. "Pinkie" is the synonym frequently used for the little finger and this probably comes from the Dutch word "pinkje."

Thumb is crucial

Doing almost half of the hand's work by itself is the thumb. Without the thumb the hand could not pinch. The ability to hold tiny objects precisely gave the world its microsurgeons and artists and has made life a lot easier for the whole human race.



Hands are so active that they are the most likely parts of the body to have accidents. Cuts, bruises or burns are common.

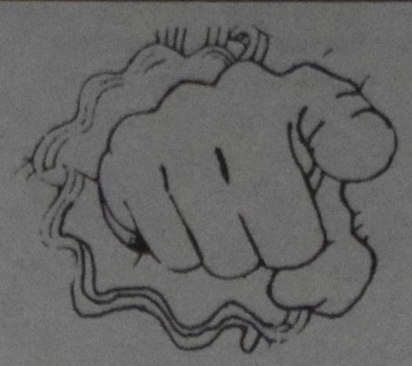
Fortunately hands have a coat of skin that is self-repairing. Blood flows or oozes when the hand is cut but it soon clots, forming a protective plug over the cut.

If a scab forms, new skin grows underneath. Skin is constantly repairing or renewing itself. The same kind of process exists inside the hand, where blood vessels carry nourishment to the tissue while nerves link the hand to the brain.

There is an inner framework of 27 different bones. Eight of these are wrist bones which regulate the movement of the hand.

Do hands fit personalities?

Numerous attempts have been made to classify hands by shape. Specialists often insist that hands harmonize with personality. One system describes a certain shape as "elementary," claiming that it is associated with people who are rough and athletic.



The shape called "motor" is supposed to denote intelligence. "Sensitive" means the owner is a dreamer while "psychic" is for perceptive. This system however, puts Franz Listz in the category of having the hands of a ditchdigger.

Hands are used in almost every emotion expressed by people. Pointed fingers, angry fists or hands spread wide indicating puzzlement are readily recognizable. There's a serenity about hands joined in prayer.

Hands also talk. Sign language was first recorded in A.D. 328. Monks of the Cistercian monasteries were sworn to silence. But they communicated through a system of signs, and still do so today.

The "thumbs up" sign means OK to most people. At times it is used to mean number one. "Thumbing a ride" may be accepted in North America but the same gesture in Greece or Sardinia is considered an insult.

Back to Romans vs. Christians

It is often accepted that the thumbs-up gesture came from ancient Rome where the crowd signalled whether a fallen gladiator was to be killed or spared.

Thumbs-up was supposed to mean that he should live. Thumbs-down meant death. In actual fact, spectators at the Roman games signalled "kill" with their thumbs out, mimicking a sword. When the gladiator was to be spared the thumb was tucked into the fist.

Probably the best known handsignal was the "V" for victory sign adopted by Winston Churchill. And there can be no doubt that the handshake is a universal gesture.

Politicians use them to win votes. Dignitaries who must face long line-ups try to conserve wear and tear on their hands. Athletes often use the one- or two-handed slap.

But the noblest role for hands lies in the field of healing. Just as Jesus went around using his hands to heal, people today comfort the sick using their hands and often bring about a reduction of pain.

At no other time in human history has there been a greater need for people to reach out their hands to others in peace, in love and understanding. God would surely approve of this use of his gift to us of the best tools on the planet.

John Mc Gowan is a freelance writer and the chairperson of the board of Iondale Heights United Church in Scarborough, Ont.

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Finance

Pensions: an important aspect of employment

TORONTO (MCCR) —
A pension is one of the best employee benefits a company can offer and deserves special attention from job hunters, experts say.

"Pensions are second only to salary in importance and should be carefully considered when looking for a job," says Judith Chalmers of the Pension Commission of Ontario (PCO). "Over time, it could become the second largest asset a family will own — the largest being the family home. Think of pension benefits as an extension of your salary into retirement."

Confusion causes many people to overlook pensions when considering the pros and cons of a particular employer, Chalmers says. The complicated terminology, mysterious mathematics and cartloads of legalities usually associated with pension issues scare off many people.

But Chalmers is convinced most people can understand the basic concepts with little effort.

"Don't let the technical language intimidate you," she says.

Although there is no law in Ontario or most other provinces requiring employers to provide private pension plans, many companies do so voluntarily. All plans must comply with provisions of the Pension Benefits (PBA), 1987.

The act sets rules and minimum standards for many aspects of pension activities, including how funds may be invested. Employers may, of course, set up more generous plans than required by the act and many do, Chalmers notes.

Almost all companies offering pensions make membership compulsory for employees. Many plans are also "contributory," meaning both employees and employers put money in regularly. The pool of funds is invested in various ways to provide for members' retirement benefits.

Less complicated than it sounds

"Vesting" and "locking-in" are two important issues addressed in the act that commonly cause confusion. But, according to Chalmers, the concepts are easy to understand.

"When you first join most pension plans, there is a period when your contributions would be returned to you in cash — and with interest — if you left the company and stopped participating in the plan. But if you stay in the plan longer than the specified time period, your contributions become 'locked-in' and must be used to provide you with a pension."

The term "vested" deals with employer contributions and refers to the time at which the employee gets a guaranteed right to those funds in the form of pension benefits. If a plan member leaves the company before the vesting date, he or she would have no right to the company's contributions.

Vesting and locking-in generally take place on the same date. At the time, you would be entitled to the employer's contributions and the proceeds must be used to provide you with a pension.

Under the PBA's minimum standards, pension benefits earned before January 1, 1987, become vested and locked-in when the employee turns 45 and completes 10 years of service. Benefits earned from January 1, 1987, are vested and locked-in after only two years of continuous membership.

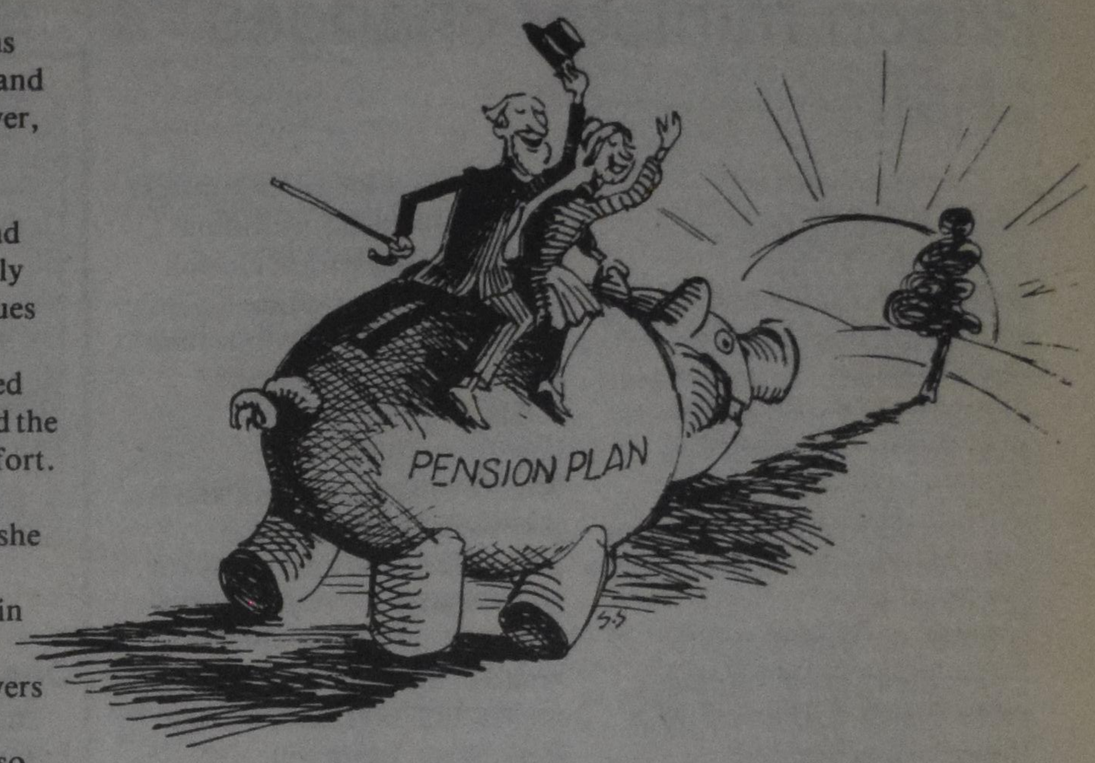
Pensions transferable

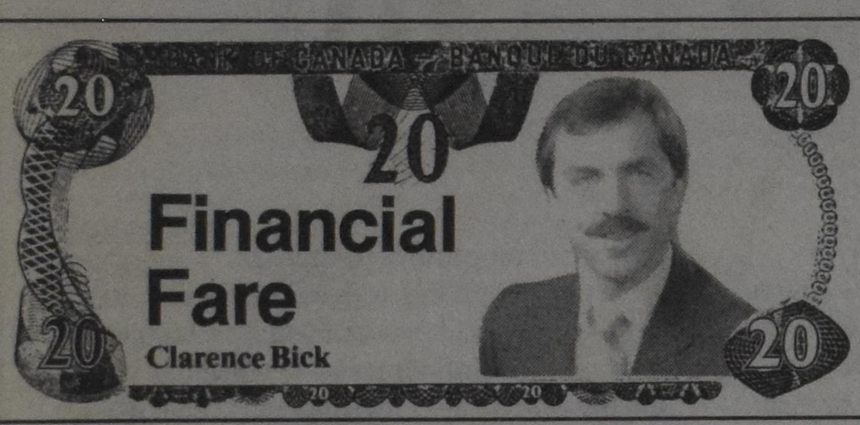
The act also makes pensions portable if a plan member leaves the company after the vesting date. In this event, benefits can be transferred into a locked-in Registered Retirement Savings Plan (RRSP) or a pension plan offered by a new employer, if that company agrees.

Regardless of age, full-time employees are now eligible to join company pension plans after 24 months of continuous service. The waiting period can be shorter, but not longer.

The new act also makes part-time workers eligible for membership under certain conditions. If interested, ask your employer for details.

"Asking questions is the key, whether you've just been offered a job with the company or have been there for 25 years," Chalmers says. "The act gives plan members and prospective members the right to a variety of information. If you don't understand the material you get, talk to the people who gave it to you. It's important that you know where you stand."





A businesslike approach to personal finances

Financial planning is essentially the exercise of maximizing the value of our limited financial resources, and ensuring that all phases of life are financialy taken care of. In its most basic terms, it means planning for the day when there will no longer be income from work to sustain a desired standard of living.

The following person does not need financial planning: this person works to support him- or herself, and intends to work life-long (the Calvinist work ethic is very strong with this person). Furthermore, the person can guarantee that he or she will not be kept off the job due to a disability, and can also guarantee that his or her job will not be lost due to firing, layoff, or business bankruptcy. Death will not be a factor because there are no dependants who require his or her paycheque to live on. Finally, this person is happy about the level of his or her take home pay and feels no need to do anything about the level of taxes paid.

Obviously, this person does not exist. While some people want to work all of their lives, very few are happy with the level of income taxes they pay, and perfect health for life is not ours to control. Financial planning is concerned with preparing for the day when a person will no longer have an income from working. In the place of earned income, the income source will have to be investment capital. In other words, financial planning involves making the transition from "person at work" to "capital at work."

While the personal financial planning industry is relatively young, the concept is not at all new. when we look around we can see that the most successful businesses have been doing the same type of thing for centuries. The manager of a business is expected to make a business grow, prepare for economic downturns, and properly manage the risks posing a danger to the firm.

Another way of describing financial planning is "to handle personal finances in a businesslike manner." Since most people do not want to, and cannot guarantee employment for life, it makes sense to plan for financial independence. Because we are not in control of events around us, contingency plans must be made in case of death or disability.

Planning for financial independence means calculating how much income will be required at retirement, determining the required level of capital and then investing enough to meet this target. Risk management does the same thing. Because of the small probability of death or disability insurance can be purchased. The whole concept of insurance is to provide the lump sum amount of capital required to replace the income formerly generated by the individual.

Consider for a moment the following fictitious situation reported on the front page of a local newspaper. *ABC Industry Limited declared bankruptcy today, failing in its lengthy bid to remain solvent. The final blow to the firm came when an explosion two months ago destroyed most of its Hamilton plant, which was not insured.*

The loss of the Hamilton plant compounded the problems faced by the firm in its two other plants, which were losing money. According to a company insider who wished to remain anonymous, "The firm's demise was a matter of time. The full amount of profits the last 12 years had been paid out in dividends to shareholders. This left no money to replace obsolete equipment. While the company had been studying the need for upgrading their plants the last five years, pressure to maintain high dividends held up implementation."

Different scenarios

Most people reading the above story would shake their heads at the poor business practices of this firm, and wonder out loud how a businessperson could ignore the obvious. However, on page three of the same newspaper another story was reported.

Sixty one year old Mr. Smith is worried today about where he can go to live. Two months ago he became permanently disabled in an explosion at ABC Industry Limited. While he is covered by a disability policy, Mr. Smith was shocked to learn that his income dropped to 38 per cent of his former income, and that it will run out after two years. He can no longer afford his current apartment, and cannot even draw from his retirement savings, as he was planning to start saving next year.

While the second story can evoke feelings of pity, is it really any different from the story of ABC Industry? Both ABC Industry and Mr. Smith failed to properly manage the risks that are very real in our society. And both failed to set aside capital for the future date when income from investments are needed. Both of these are businesslike actions that can make a real difference at some point in our future, whatever our future brings.

Clarence Bick is a financial planner in Ancaster, Ont.

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

Prison ministry changes chair

The executive of Self-Discovery of Imprisoned Persons (S.I.P.) has announced that Bill Buys of Beamsville, Ont., has been named president of their board of directors. Buys succeeds the Rev. Robert Bernhardt who had served as president of S.I.P. since its establishment in 1986. Bernhardt will continue as a director.

S.I.P. was established to give support, encouragement and oversight to the work with the imprisoned being conducted by Case Vanderstelt. Vanderstelt is presently working with inmates in four provincial institutions (located in Brantford, Guelph and Toronto) as well as maintaining contact with many former inmates. His work focuses on helping the imprisoned discover and achieve a balanced life in which their mental, emotional, physical and spiritual needs are all developed.

Communications with the board of S.I.P. may be directed to: Mr. Bill Buys, 4271 Village Park Drive, Beamsville, ON L0R 1B8.

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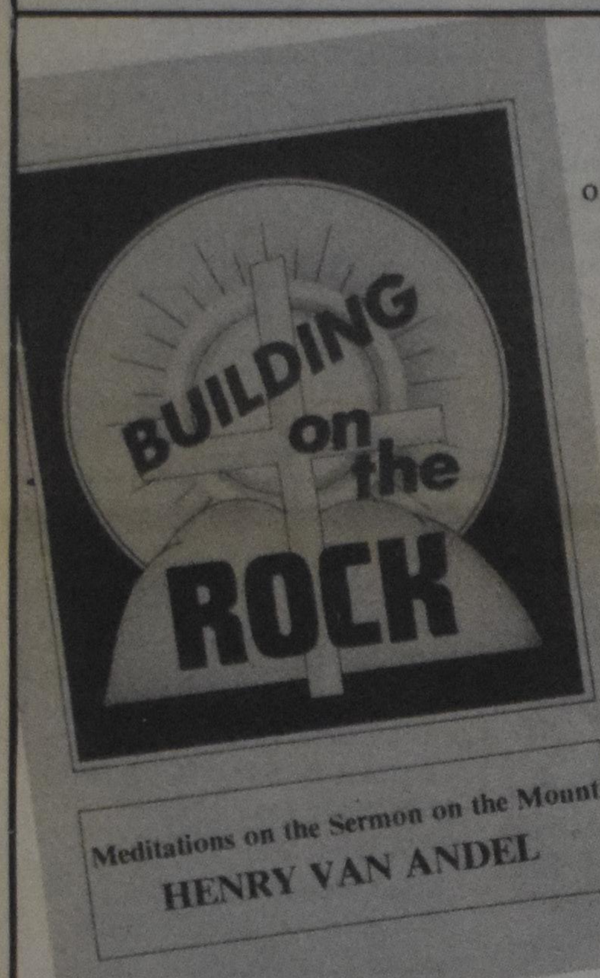

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Peter and Marja are IN

Dear P & M:

Our son has made a young woman in "a family way" but they do not at this time plan to marry. We stand by that decision but are very much saddened by the fact that we will have a grandchild but no way of acknowledging that child. We do know the young woman because she and our son have been going steady for more than a year, but she lives six hours from us. She is, like us, from Christian Reformed background. I spoke to her and her family several months ago to give them our unconditional love and support. She plans to keep the baby and is not going to ask for financial support from our son, although she has said to our daughter that if he does not give monetary support he will not be able to see the baby. He calls her every week to give her moral support.

We have impressed upon our son that even though he is not going to marry her, he is still responsible for his actions. But this is where we come to the limit of our advice on the subject — this is very foreign to us.

Our question is, once the baby is born, the young woman will find out how difficult it is to raise a child alone, financially and otherwise. In other words, what is our son's responsibility to her and the child both morally and financially and what can we as parents do? There may be more questions that need answers that we don't know exist yet. Can you as panel come up with some advice for us?

Dear Foreign Territory:

Legally and morally your son is required to provide child support. He also has a legal right to visit his child. These details are best worked out with a lawyer so that he and his former girlfriend will know what they can count on from each other. The child, too, needs the stability that such a legal agreement would provide.

It is tempting but unwise to pressure your son to marry for the wrong reasons. By not forcing him into a marriage, while reminding him of his responsibilities, you have chosen a painful but commendable route. We're thankful for your sensitive response to this very difficult situation. All of us can learn from your approach.

There is one additional thing that you can do. Ask this young woman whether she will invite you into her child's life as grandparents despite the fact that there will be no marriage. We foresee a situation in which you and your grandchild get to know each other, to the point that you are even called Grandma and Grandpa. Every other child has the possibility for two sets of grandparents. There's no reason why this little baby should be penalized and have only one set.

We realize that this idea is somewhat idealistic. This young woman may want nothing to do with you. If she ever marries someone else, a new set of relatives will enter the picture on her husband's side and may further reduce your chances of being involved with this child. The fact that she lives six hours away also complicates the matter.

On the other hand, a visit, an annual birthday card and the occasional exchange of photographs and information will allow you and the child to acknowledge each other as biological relatives. It will also stand you in good stead if these two young adults were to marry eventually. The least you can do is express your willingness and interest to her and see what she says.

We also hope that you will be able to speak about your grandchild without embarrassment to your family, friends and church community. From the moment he or she is born, acknowledge the child's existence and get people used to the fact that this is how it is. The lack of a marriage does not or should not relegate this child to the status of non-person. You have nothing to hide and you should feel free to speak of your grandchild with whomever you will.

Be reassured to know that mother's allowance does exist. With the additional financial help that your son should provide, his former girlfriend should be able to care for their child.

There is one thing that you could offer specifically. That is the gift of Christian education when your grandchild turns five. Wouldn't it be wonderful to know that you made it possible for this little one to attend a Christian school? Imagine what it would mean to this child to know that you provided that opportunity!

We hope that your son will maintain his weekly communication with his former girlfriend and that he will take an active role in his child's life. We also wish you God's strength and wisdom as you find ways to accept the reality of this pregnancy and to love the child who will soon be born.

Dear Readers:

Several weeks ago (Aug. 23), we were asked how we would deal with someone who was confused by conflicting theories about the age of the earth. In the meantime we have received two comprehensive letters arguing against evolution, an issue which we did not address in our column, and arguing for a young earth, a position we believe the Scriptures do not require. We have decided to receive these letters for information so that this space will not be used for another public debate on the creation-evolution issue. When writing us, please focus on the kinds of questions and personal problems that are suitable for an advice column.

Write to: P&M
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Classified

Classified rates

GST Inclusive

Births..... $35.00
Marriages & Engagements. $40.00
Anniversaries..... $45.00
2-column anniversaries.... $90.00
Obituaries..... $45.00
Notes of thanks..... $35.00
Birthdays..... $35.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number, $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)**Note:** All rates shown above are GST inclusive.

ATTENTION!

a) *Calvinist Contact* reserves the right to print classifieds using our usual format, *unless you instruct us otherwise.*

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax are *not* acceptable. If you wish a photo included, send us the original.

d) *Calvinist Contact* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Calvinist Contact* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST inclusive).

NEWLYWEDS

Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $20.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Births

BAARDA:

Chester and Grace Baarda thank the Lord for the birth of their son,

THEODORE ALLEN

born July 21, 1991.
Grandparents are Mr. and Mrs. Hessel Baarda of Smithville, Ont., and Mr. and Mrs. John Boot of Scotland, Ont.
Home address: Box 49, Pinewood, ON P0W 1K0

ROZEMA:

With joy and thankfulness to God we announce the safe arrival of two granddaughters for John and Dora Rozema:

MELENIE LYNN

born on July 27, 1991, daughter of Sandra and Dale Crandall, sister for Jason; and,

MEAGAN BRITTANY

born on Aug. 2, 1991, daughter of Douglas and Helena Rozema, sister for Joshua.

Accommodations

Looking for **Christian female** to share in 4-bedroom house in picturesque **Vineland**, 15 minutes driving distance from St. Catharines, Ont., and walking distance to all amenities. Appliances included. Available immediately. Please call Marian (416) 892-1242 or (416) 562-7704.

Births

VELDBOOM (nee Van Huizen):

It is with joy and thankfulness that we, Terry and Yvonne, announce the birth of our second daughter,

BRITTANY DANIELLE LEIGH

a sister for Kirsten, born Aug. 27, 1991, weighing 8 lbs.
Brittany is the third grandchild for John and Beatrix Veldboom, Hamilton, and the fifth for Wietse and Wilma Van Huizen, Beamsville. She is also the 22nd great-grandchild for Beppe Hogeterp of Shalom Manor, Grimsby.
Brittany's new home: 105 Southbend Road East, Hamilton, ON L9A 2B3

VANDERWOERD (nee Janssen):

We, Valerie and Jim, give thanks to God for the miraculous birth of our first child, a son,

COLIN JACOB

born on Aug. 27, 1991, at 2:14 a.m., weighing 7 lbs., 13 oz. Colin is the first grandchild of both Luke and Helen Janssen of Kitchener, Ont., and Jim and Irene Vanderwoerd of Vancouver, B.C., and another great-grandchild for Oma Numan of Brampton, Ont., and Oma Zwart of Burlington, Ont.
Home address: 19 A Eramosa Rd., Guelph, ON N1E 2L4, phone (519) 763-8273.

Marriage

TIGCHELAAR-KORT:

With praise and gratitude to God,

WILLIAM CORNELIUS KORT
and
JENNY TIGCHELAAR
(nee Hummel)

are pleased to announce their forthcoming marriage, to be celebrated at 4:30 p.m. on Saturday Oct. 5, 1991, at the Maranatha Chr. Ref. Church, St. Catharines, Ont.
"May your unfailing love rest upon us, oh Lord, even as we put our hope in you" (Ps. 33:22).
Mailing address: 8 Audrey St., St. Catharines, ON L2N 1G4

Anniversaries

1966 October 1 1991

Prov. 3:5, 6.
With joy and thanksgiving to God, we are happy to announce the 25th wedding anniversary of

MARTIN and GRETHA BERGSMA
(nee Koeslag)

May the Lord bless you richly as you continue to be a blessing to us.
With our love and congratulations:
Heather, Jonathan and Mom Koeslag
Home address: 23 Albert St., Georgetown, ON L7G 2B2

1966 October 1 1991

With joy and thanksgiving the children and granddaughter of

JERRY and MARY DE BOER
(nee Van Soest)

are happy to celebrate the 25th wedding anniversary of our parents and grandparents. We pray that God will bless you with many more years of happiness together with us.
With love:
Sheryl & Conrad Kuiper — Clinton, Ont.
Nicole
Sandra De Boer & Bob Northey (fiance) — Calgary, Alta.
Open house on Saturday, Oct. 5, 1991, from 7:30 - 9:30 p.m. in the First Chr.Ref. Church, Kitchener, Ont., 388 Ottawa St. South.
Best wishes only!
Home address: R.R. #2, Petersburg, ON N0B 2H0

Anniversaries

1951 October 9 1991

Wedding text: "But as for me and my house, we shall serve the Lord" (Josh. 24:15).
By the grace of God and with thanksgiving in our hearts we wish to announce the 40th anniversary of our parents and grandparents:

DANIEL and ELEONORA MOBACH
(nee Vanden Akker)

It is our prayer that the Lord will bless you many more years for each other and your family.
With much love from:
Bernard & Liz Mobach — Blind River, Ont.
Sarah, David, Nathan
Jacqueline & Neil Mc Dermott — Port Perry, Ont.
Neil, Mark
Martin & Sandra Mobach — Palmerston, Ont.
Janina, Theodore, Elaine
Daniella & Clayton Sanguine-Mobach — St. Thomas, Ont.
A service of thanksgiving will be held in Hebron Chr. Ref. Church, Whitby, Ont., on Oct. 12, 1991, at 2 p.m., followed by an open house till 5 p.m.
Home address: 757 King St. W., Oshawa, ON L1J 2L2

1966 October 8 1991

Sarnia, Ontario

With gratitude to God we are happy to announce the 25th wedding anniversary of our parents,

WILLIAM and FLORENCE VANDERLINDE-BORGER

We thank God for the love, support, and companionship they have for each other and for each of us.
May God bless you in your future time together. Dad will also celebrate his 89th birthday on October 13, 1991.
With love and congratulations from the children:
John & Mae Vanderlinde — Sarnia, Ont.
Lammy & Harry Joosse — Sarnia, Ont.
Marion & Sjoerd Van Wyk — Clinton, Ont.
Jeanette & George Antonides — Putnam, Ont.
Boukje & Piet Visser — the Neth.
Henry & Marie Borger — Ramsay, N.J.
Peter & Judy Borger — Emo, Ont.
Arie & Audrey Borger — Emo, Ont.
Nick & Lena Borger — Strathroy, Ont.
Harold & Diane Borger — Corunna, Ont.
34 grandchildren and 10 great-grandchildren.
Help us celebrate this event on October 12, 1991, D.V., from 2-4 p.m., in the Second Chr. Ref. Church, 1281 Exmouth St., Sarnia.
Mailing address: 1310 Exmouth St., Sarnia, ON N7S 3X9

1966 1991

"The Lord is my light and my salvation — whom shall I fear? The Lord is the stronghold of my life — of whom shall I be afraid?" (Ps. 27:1).
With praise and thanksgiving to God we, the children, would like to announce the 25th wedding anniversary of

ART and MAGDA WAGENSVELD
(nee Dreyer)

They were united in marriage on October 7, 1966, by Rev. G. Rienks in the Chr. Ref. Church, Simcoe, Ont.
We pray that the Lord will continue to bless you and fill your lives with joy.
With love and thankfulness:
Kim & Allan Borgdorff — Barrie, Ont.
Krista — Kanata
Jason — Kanata
Jennifer — Kanata
Home address: 40 Equestrian Dr., Kanata, ON K2M 1E8

Obituaries

Wijnjeterp Drachten
30-9-'31 16-9-'91

Een man, met visie en gevoel.
Als mens vaak onbegrepen.
Werkend naar een doel.
Iemand om nooit te vergeten.

Van ons is heengegaan, mijn lieve man, onze lieve heit en pake,

JAN KALMA

Correspondentie adres: Oude Weg 88, 9201 EN Drachten, Nederland

---

"And I — in righteousness I will see your face; when I awake, I will be satisfied with seeing your likeness" (Ps. 17:15).
On September 10, 1991, the Lord called home

HENDRIKA CORNELIA LUIMES
(nee Jansen)

at the age of 74.
Beloved wife of Gerrit Luimes for 50 years.
Dear mother and grandmother of:
Hank & Jane Luimes — Winchester
Mark & Johanna, Brian, Lisa, Paul
Al & Wilma Mulder — Nepean
Michelle & Grant, Mike & Sandra (fiancee)
John & Jeannie Luimes — Willowdale
Steven, Kevin, David
Bill & Bonnie Luimes — Ottawa
Julie, Tracy
Jack & Joyce Luimes — Ottawa
Glen, Vicki
Tom & Greta Luimes — Kanata
Shannon, Shawn
Albert & Carolyn Luimes — Renfrew
Timothy, Jonathan, Matthew, Annalisa
Ed Luimes & Stephanie (girlfriend) — Spencerville
Also survived by one brother, Willem Jansen, of Richmond Hill. Predeceased by two brothers, two sisters and an infant daughter.
Home address: R.R. #3, Spencerville, ON K0E 1X0

In loving memory

"And I — in righteousness I will see your face; when I awake, I will be satisfied with seeing your likeness" (Ps. 17:15).
On Tuesday, Sept. 10, 1991, our faithful member and dear friend,

HENDRIKA (Riek) CORNELIA LUIMES
(nee Jansen)

was called home to be with her Lord.
That the Lord may comfort and strengthen her husband Gerrit, children and grandchildren is the prayer of all the members of our ladies' society, "Be a blessing."
She will be missed by all of us.
Williamsburg and Dixon's Corners Chr. Ref. Churches.

On September 7, 1991, very suddenly the Lord took home to be in glory,

KATHRINE OUSSOREN
(nee Poortinga)

dearly beloved daughter of Peter and Elisabeth Poortinga, Townsend. Mother of Matthew Oussoren and grandmother of Kristina Oussoren, both of St. Catharines.

Sister of:
Andy & Rose Poortinga — Woodstock
Egbert & Olivia Poortinga — Burlington
Peter Poortinga (and Anna, deceased) — Niagara Falls
Henk & Joanne Poortinga — St. Catharines
Chris & Connie Poortinga — Townsend
Patricia & Greg Haskell — Jarvis
Many nephews and nieces.
Earth has no sorrows that heaven cannot heal.
Correspondence address: 76 Town Centre Drive, Apt. 114, Townsend, ON N0A 1S0

Obituaries

"We know that if the earthly tent we live in is destroyed, we have an eternal house in heaven not built by human hands" (2 Cor. 5:1).
On Wednesday, Sept. 11, 1991, the Lord called to her eternal home, in her 87th year,

FENJE JANSSENS
(nee De Jong)

Much loved wife of John S. Janssens.
Dear mother and grandmother of:
John Janssens Jr. — Sarnia
Sid & Maureen, Paul, Judy
Jake & Margaret Janssens — Chatham
Ken & Sue, Jeff & Jacqui, John, Sharon & Patrick (fiance)
Also survived by four great-grandchildren.
She was predeceased by a grandson, Ronald James and five brothers and one sister. Survived by one sister in the Netherlands.
The funeral took place on Friday, Sept. 13, 1991, from the Second Chr. Ref. Church, Sarnia, Ont., with Rev. J. Jongsma officiating.
Correspondence address: 1202 Pontiac Court, Apt. 111, Sarnia, ON N7S 4M8

Events

40th Anniversary Celebration

STRATFORD Chr. Ref. Church, Nov. 30, Dec. 1.
Sat. - Dinner & Program
Sun. - Celebration Service
All friends and former members are invited!
For information call: (519) 475-4376.

Teachers

DUNDAS, Ont.: Calvin Christian School: Grade 6 teacher needed for the time period December, 1991 - June, 1992, while regular teacher is on maternity leave. Ability to teach French a necessity, music an asset. Please forward all inquiries and resumes to: Mr. Jack Zondag, Principal, Calvin Christian School, 542 Ofield Rd., N., R.R.#2, Dundas, ON L9H 5E2. Telephone: (416) 627-1411.

JARVIS, Ont.: Jarvis District Chr. School, due to maternity reasons, will be in need of a **Grade 3** teacher for 25 pupils, beginning January 6, 1992. The successful candidate will have the option to continue in this position for the 1992/93 school year.
JDCS consists of 10 classrooms and a total of 15 teachers. If you are interested in joining a group of dedicated and enthusiastic teachers who love teaching, please contact us. All letters of application, resumes and inquiries should be sent prior to November 1, 1991, to: Garry Glasbergen, Principal, Jarvis District Chr. School, Box 520, Jarvis, ON N0A 1J0, Tel.: (519) 587-4444 (school) or (519) 587-5374 (home).

For Sale/For Rent

For sale or rent in **Florida, mobile home,** furnished 12'x60', three bedrooms, two bathrooms plus screen and Florida room. Located in a park, great if you like country living. Near Orlando and all attractions. $13,000 U.S. or rent for $600 U.S. monthly. Call 1 (416) 895-5905.

Personal

Doornenbal family tree dating back to 1692 has been translated into English. If you wish to purchase a copy, contact Dr. Ed Doornenbal, R.R.#1, Site 10, Box 5, Barrhead, AB T0G 0E0 Canada. Phone: (403) 674-3271.

Classified/Events

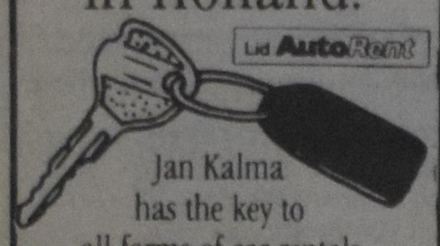
Accommodations

BED & BREAKFAST
Beautiful Niagara Falls
A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken.
Mike & Joan Havinga
(416) 358-3534

For Rent

For rent in **Winterhaven, Florida,** one-bedroom **mobile home** in adult park, across the lake from Cypress Gardens. The rates are $550 a month, pre-Christmas rates, $450 a month. Available monthly or weekly from Oct. 1 - Dec. 15, 1991, and the month of April, 1992. Please call 1 (705) 526-3395.

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

jan kalma

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

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I want to subscribe to *Calvinist Contact.*
Here is my cheque for:
$37.50 (1 year) ☐
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Please start my subscription today.

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261 MARTINDALE ROAD
UNIT 4
ST. CATHARINES, ON
L2W 1A1

For Rent

Low Car Rentals in Holland

We have all kinds of cars and campers from Fl. 180 per week exclusive of tax.

H. Dunnewind
Haven Oost 18 7731 GT Ommen (OV), the Neth.
Phone: 011-31-5291-51960
Fax: 011-31-5291-51927

Events

CLAC announces
40th Anniversary Playwriting Competition

The chosen play will be presented on April 4, 1992, at the 40th Anniversary Convention, Edmonton, Alberta. Sponsored and produced by CLAC in Alberta; dramatized and directed by Jace van der Veen; designed by Daniel Van Heyst.

First Prize — $250
Second Prize — $100

Theme to express the Christian view of labour relations and work.

Competition regulations:

- Length of script to be approximately 45 minutes.
- Script is to be typed, double spaced, in English.
- To have the script returned, please enclose a stamped, self-addressed envelope.
- If the play script is an adaptation, you are required to indicate the source and submit proof of copyright clearance.
- CLAC will have 1st production rights of the winning script.

Send script to:
Christian Labour Association of Canada
Suite 211, 10734 - 107th Ave., Edmonton, AB T5H 0W8
Telephone: (403) 423-3944
Attention: Co J. Vanderlaan

McMaster University Chaplaincy
extends an invitation to attend a
PUBLIC FORUM

Theme: *Living with our Differences: Justice and Politics in a Pluralist Society*

Thursday, Oct. 10, 1991, at 8 p.m.
Ewart Angus Hall 1A6
McMaster University

Dr. Paul A. Marshall, Prof. of Political Theory, Inst. for Chr. Studies
Mr. Harry Kitts, Executive Director, Citizens for Public Justice

For more information, feel free to call:
Rev. Aren Geisterfer at
(416) 525-9140, ext. 4123 (work)
(416) 524-0488 (home)
— ADMISSION FREE —

PORT ALBERNI
CHR. REF. CHURCH
is celebrating 40 years of God's faithfulness!

Former members and friends join us in a feast of thanksgiving on **Oct. 26** and in a joyous service of praise on **Oct. 27, 1991.**
Come taste and see what the Lord has done for us.
For reservations to the special anniversary dinner please write to:

Carol De Vries
6780 Beavercreek Rd., R.R.#1, site 126, C8
Port Alberni, BC V9Y 7L5

Events

SIX CONCERTS ONLY

DIRECT FROM HOLLAND

the 80 voice
EMMELOORD CHRISTIAN MALE CHOIR
AND
KLAAS JAN MULDER

organ/piano

Grimsby — Oct. 9 Mountainview CRC
London — Oct. 10 Dundas St. Centre United Church
Hamilton — Oct. 11 Redeemer College
Toronto — Oct. 12 St. Paul's Anglican Church
Guelph — Oct. 16 St. George's Anglican Church
St. Catharines — Oct. 17 Covenant CRC

Tickets at the door only *Concert time 8.00 P.M.*
$8.00 - sen./stud. $6.00 - Family rate $30.00

AN INSPIRING "*ODE TO JOY*"

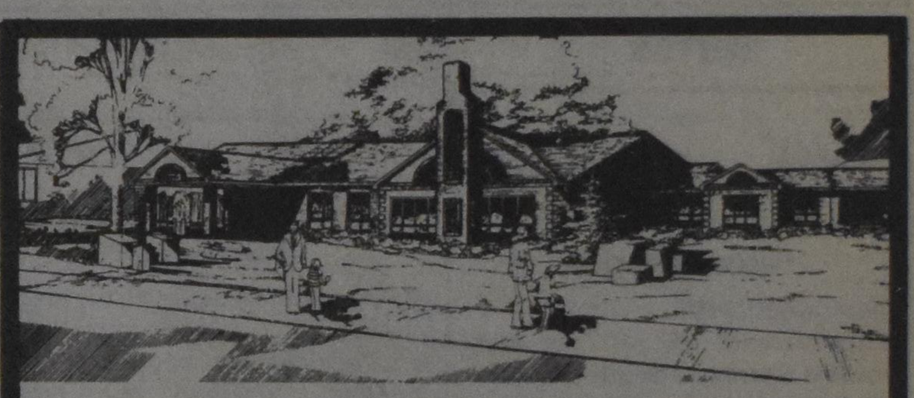
Take advantage of our Calendar of Events

Miscellaneous

REFORMED BIBLE COLLEGE
(a university outside of Canada)

prepares students for effective service in church and mission vocations by providing Biblically-based, Christ-centred, ministry-directed, accredited education and practical training from a Reformed perspective. Classes begin January 8.

Call (616) 363-2050



Parkview Meadows Retirement Village
Townsend, Ontario

A GOLDEN OPPORTUNITY FOR SENIORS

We invite all seniors, including those on waiting lists with various other retirement facilities, to give serious consideration to our new non-profit facility.

We've just opened our spectacular amenities centre which contains complete activity, lounge and dining room facilities. We still have some space in our full-service retirement home where we would like to provide you with meals prepared by a qualified chef, housekeeping, linens, 24-hour attendant service and health care assistance.

This in addition to the fact you will be living with fellow Christians in close proximity to three welcoming Christian Reformed Churches in Hagersville, Jarvis and Simcoe.

Those that have joined us are our best promoters.

Ann DeVries would welcome your call to 1-519-587-2447 or 1-519-587-2448 for more information.

Open Houses: Monday to Friday 10:00 a.m. - 3:00 p.m. and Saturday 1:00 p.m. - 4.:00 p.m.

Events

Check out our classifieds for possible teaching positions.

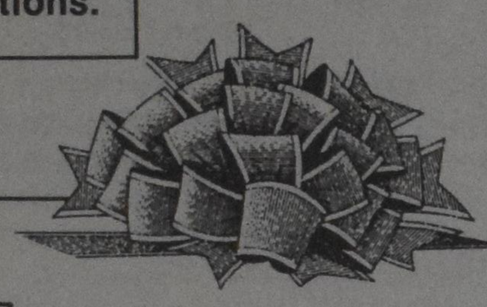
Church News

Christian Reformed Church

Calls accepted

— to Georgetown, Ont., as pastor for youth and education, Cand. Tim Luimes.

— to First, Chatham, Ont., Rev. John W. Postman of First, Sioux Center, Iowa.



Calvinist Contact GIFT CERTIFICATES

Is there someone in your organization (church, school or other organization) whom you would like to surprise with a gift as a gesture of appreciation for e.g. volunteer work, faithful years of service or effort beyond the call of duty? Consider giving that person a gift subscription to **Calvinist Contact.**

Calvinist Contact offers gift certificates to such organizations which could be used at the time of honoring the person you have in mind.

If you're interested, please send us the following information:

- *name and address of your organization (giver of the gift certificate)*
- *name and address of the person to receive the gift subscription*
- *whether the subscription is for one, two or three years*
- *address for billing purposes*

Calendar of Events

Sept. 25-Oct. 10 CSS's Harry Houtman in Alberta.

Sept. 28 Organ concert by Jonathan Oldengarm, at 7:30 p.m., Benton Street Baptist Church, **Kitchener,** Ont. With guest artist Bruce Nuhn.

Sept. 28 Annual membership meeting of Redeemer College, at 2 p.m., R.C. Auditorium, **Ancaster,** Ont. Registration at 1:30 p.m.

Oct. 1-10 CSS's Adriana Pierik plans to be in B.C.'s Okanagan area, Kamloops, Salmon Arm, Vernon, Kelowna and Penticton.

Oct. 5 Harvest Festival Auction, from 10 a.m. to 5 p.m., at Hillside Gardens (Rupke Rd. west of Hwy. 400, north of Hwy. 9). Proceeds to **Holland Marsh** District Christian School. Door prize: a trip to Holland from DCA/Wereld Contact Travel!

Oct. 8 Organ concert by Jonathan Oldengarm, at 12:15 p.m., St. James Cathedral (Anglican), **Toronto,** Ont.

Oct. 9 Organ concert by Jonathan Oldengarm, at 12:15 p.m., St. Paul's Church (Anglican), **Toronto,** Ont.

Oct. 9 RCBPO (Hamilton/Wentworth Chapter) meets at 7:45 p.m., Redeemer College, **Ancaster,** Ont. For info. call (416) 524-1203.

Oct. 9 - 17 Emmeloord Christian Male Choir with organist Klaas Jan Mulder in concert. All events start at 8 p.m. **Oct. 9:** Mountainview CRC, **Grimsby,** Ont.; **Oct. 10:** Dundas St. Centre United Church, **London,** Ont.; **Oct. 11:** Redeemer College, **Ancaster,** Ont.; **Oct. 12:** St. Paul's Anglican Church, **Toronto,** Ont.; **Oct. 16:** St. George's Anglican Church, **Guelph,** Ont.; **Oct. 17:** Covenant CRC, **St. Catharines,** Ont.

Oct. 12-13 Twenty-fifth anniversary of the Ottawa Christian School, **Ottawa,** Ont. For info. call (613) 722-5836.

Oct. 13 Organ concert by John Wm. Vandertuin, 8 p.m., St. Andrew's Presb. Church, **Ottawa,** Ont.

Oct. 17 Fall rally of the Can. Fed. of Chr. Ref. Women, 10 a.m., First CRC, Tweedsmuir Ave., **Chatham,** Ont. Speakers: Rev. Anthony De Jager from Sarnia, and Mr. Bert Witvoet from St. Catharines. Admission $3.00. Bring your own lunch!

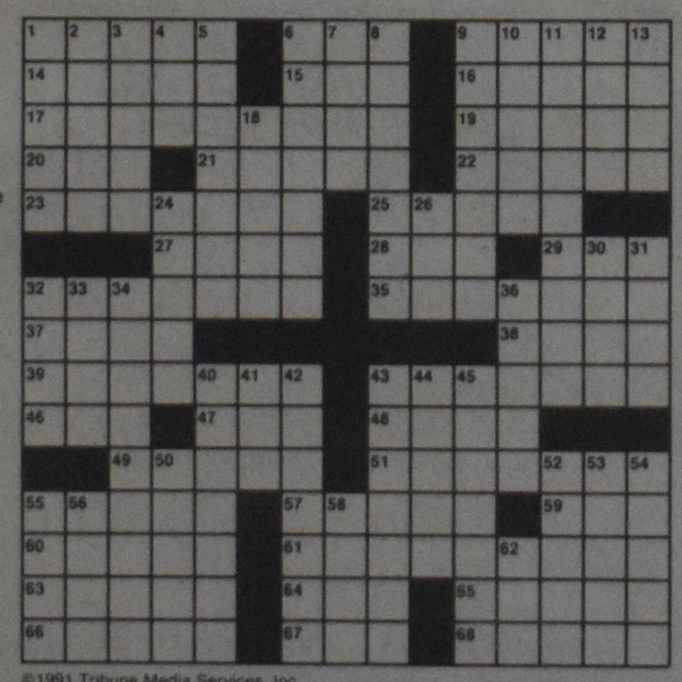
Oct. 18-20 M2/W2 dinners focussing on healing the wounds of crime. **Oct. 18:** Edmonton Chr. High, **Edmonton,** Alta.; **Oct. 19:** Dalhousie MB Community Church, **Calgary,** Alta.; **Oct. 20:** Gem Community Hall, **Gem,** Alta. All events start at 6.30 p.m.

Oct. 19 "Netherlands Bazaar" from 10 a.m. - 10 p.m. at the Thornhill Community Centre, **Thornhill,** Ont. Crafts, baking flowers, white-elephants, restaurant. Admission free. All proceeds to needy families of Dutch descent in Ontario.

Oct. 19 All-Ontario Diaconal Conference at John Knox Chr. School, **Brampton,** Ont. 16 workshops and 15 seminars. Call (416) 646-4511 for a registration form.

Oct. 2-22 Concert tour by Willem van Suijdam (organist), Bert Koelewyn (piano), Herman and Henk-Jan Drost (trumpets). All events start at 8 p.m. **Oct. 2: CRC, Burnaby,** B.C. ; **Oct. 3:** Trinity CRC, **Abbotsford,** B.C.; **Oct. 4:** CRC, **Kelowna,** B.C.; **Oct. 5: West End CRC, Edmonton,** Alta.; **Oct. 7:** Can. Ref. Church, **Neerlandia,** Alta.; **Oct. 8:** Maranatha CRC, **Lethbridge,** Alta.; **Oct. 9:** Can. Ref. Church, **Carman,** Man.: **Oct. 10:** First CRC, **Thunderbay,** Ont.; **Oct. 12:** Maranatha CRC **Bowmanville,** Ont.; **Oct. 14:** Christ Church Cathedral (8:30 p.m.), **Hamilton,** Ont.; **Oct. 15:** Can. Ref. Church, **Attercliffe,** Ont.; **Oct. 16:** Westmount CRC, **Strathroy,** Ont.; **Oct. 17:** Can. Ref. Church, **Fergus,** Ont.; **Oct. 18:** Maranatha CRC, **St. Catharines,** Ont.; **Oct. 19:** Second CRC, **Brampton,** Ont.; **Oct. 22:** Can. Ref. Church, **Thornhill,** Ont.

Weekly puzzle by Richard Thomas



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ACROSS
1 Demi-—
6 Pea case
9 Barren
14 Strong dislike
15 Vane dir.
16 Ex-Cub Banks
17 Tussaud's place
19 Singer Helen
20 Inhabitant: suff.
21 Failing
22 Contests
23 With a will
25 Lariat
27 Roman road
28 Tour or real ending
29 Voice vote
32 Elsa for one
35 Foot lever
37 Inactive
38 — Bator
39 Interferes
43 Pressbox officials
46 Bumpkin
47 One — time
48 Hemingway
49 Devoted
51 Atlantic island
55 Toil
57 Runway abutment
59 1002
60 Space traveler
61 Area of activity
63 On the ball
64 Glowing
65 Hidden store
66 Sample
67 Nav. acad. grad
68 Eastern Indians

DOWN
1 Namely
2 "— that will live..." (FDR)
3 Boxcar makers
4 Aggregate
5 Copy
6 Eyes
7 Burden
8 Black mark
9 Notched as a knife
10 Doctor
11 "Bell, Book, —"
12 Fair attraction
13 Island group
18 Fulfills
24 Fork-like
26 South of Leb.
30 Winglike
31 Longings
32 VIP's car
33 Brainchild
34 Ex-sweethearts
36 Perceived by the ear
40 Baby things collectively
41 Gr. letter
42 Fit for market
43 Liquor
44 Actress Channing
45 Cold weather sailing problem
50 Not hidden
52 Friends: Lat.
53 Recess in a wall
54 Embankments to prevent flooding
55 Vamoose
56 "Damn Yankees" role
58 Anguish
62 Strife

Last week's puzzle

F	I	R	S	T		S	A	F	E		Z	A	P	S
A	G	A	T	E		A	M	I	N		O	L	L	A
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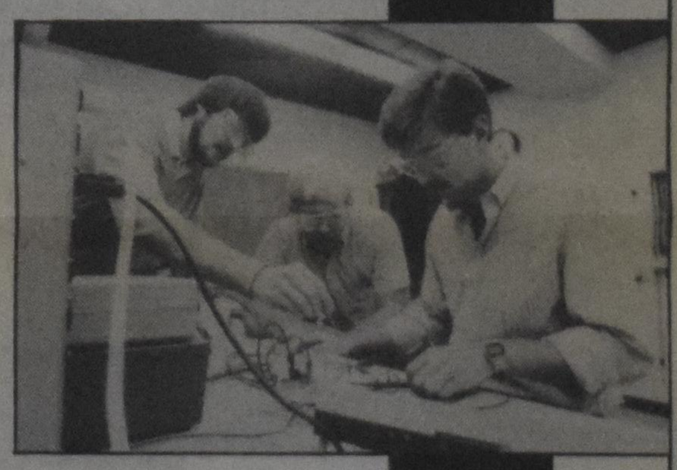
DORDT COLLEGE



Multiple Choice

Which of the following are good reasons to attend Dordt College for engineering?

a) Dordt engineering graduates have developed reputations for excellence in industry and graduate school.

b) Dordt's dedicated faculty and high-quality facilities are always accessible to engineering students.

c) The Dordt engineering program's ABET accreditation means that your degree will be recognized in both the U.S. and Canada.

d) Dordt takes a radically Christian approach to engineering education, helping you learn what it means to live and work as a Christian engineer.

e) All are good reasons; d is the best.

ENGINEERING

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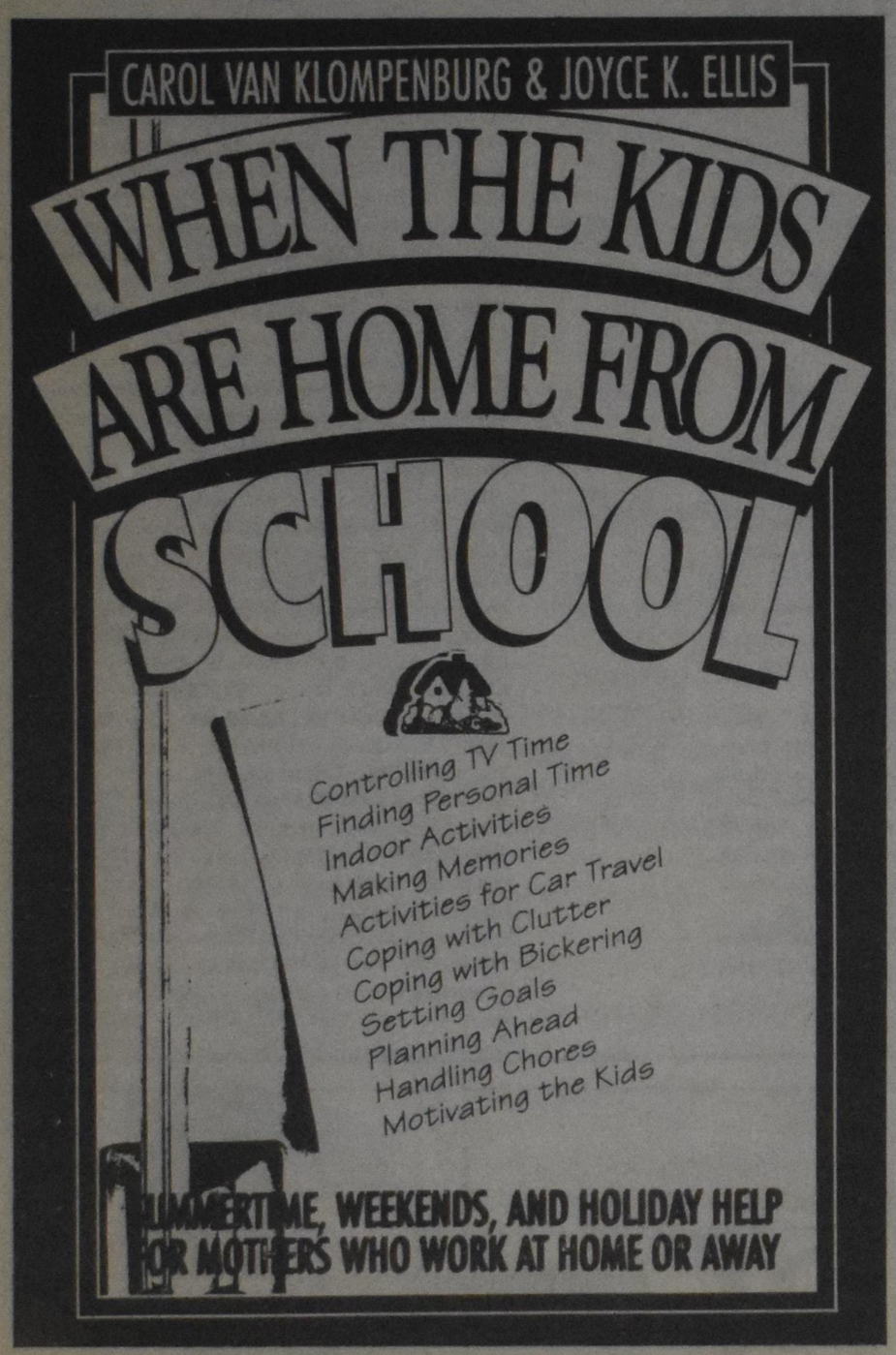
Books

Robert VanderVennen, book review editor

Enjoying the nurture of children


CAROL VAN KLOMPENBURG & JOYCE K. ELLIS
WHEN THE KIDS ARE HOME FROM SCHOOL
Controlling TV Time
Finding Personal Time
Indoor Activities
Making Memories
Activities for Car Travel
Coping with Clutter
Coping with Bickering
Setting Goals
Planning Ahead
Handling Chores
Motivating the Kids
SUMMERTIME, WEEKENDS, AND HOLIDAY HELP FOR MOTHERS WHO WORK AT HOME OR AWAY

When the Kids Are Home Form School, Carol Van Klompenburg and Joyce K. Ellis. Minneapolis: Bethany House Publishers, 1991. ISBN 1-55661-159-5. Softcover, 218 pages. Reviewed by Doro J. Bakker, Orangeville, Ont.

Carol Van Klompenburg and Joyce Ellis have written a book on an aspect of child rearing that will appeal to a wide range of readers. We live in an age when most booksellers reserve a large percentage of their shelf space for "how to" books. Striving to do everything "the right way," we rely heavily on the experts to lead the way and that includes raising our children.

Van Klompenburg and Ellis maintain that we know our children best. They encourage mothers and fathers to enjoy the times their children are home, to look at summer as an opportunity to have more influence on our children's lives. But be realistic, they caution, "pray for extra portions of God's love and grace," it's a busy time.

This is not a book of 5,496 activities to entertain your children while they are home. It is not a book written by experts to tell mothers and fathers how to enjoy flawless, conflict-free summers and holidays. It is a book written by "two fellow-strugglers, survivors who wish to pass on the collective wisdom of the many mothers (and fathers) we know."

Face reality

The first chapter encourages mothers to face summer and other extended vacations realistically. First, recognize and accept the fact that adjustments and changes are required now that everyone is home. Separate myth from reality. Although we may treasure memories of endless, lazy summer days, our mothers were probably busy too with the added demands on their time.

Second, be confident that you know what's best for your child and can plan accordingly. We can face our daily parenting challenges with confidence knowing that "Christ who lives within us will give us wisdom as we ask Him and yield control to Him."

Honesty coping with issues

The chapters that follow are of a practical nature. Suggestions abound for creatively getting the chores done. Not only does this aspect of family life help keep things orderly, assigning chores also gives our children the gifts of survival, responsibility and belonging.

Chapters entitled "Sibling Quibbling," "What's There To Eat," and "Preventing Atrophy of the Brain," give ideas to cope with these issues. I valued these chapters for their honesty in recognizing that no household is exempt from some boredom and bickering, no matter how many books filled with ideas super-mom has read.

There is a chapter dealing with special challenges that car travel presents, and one suggesting that we take advantage of activities offered by most towns and cities. An excellent chapter entitled, "Family Spiritual Nutrition," maintains that the goal of all Christian parents is "to see our children integrate their faith into their daily lives." Few Christian parents would disagree with them. The author's suggestions help us concretely work out this goal.

Van Klompenburg and Ellis recognize that not everyone can remain home with their children. They challenge us to re-evaluate our priorities and our family situation from time to time in order to stay on the right track. Once that's done, they leave us with suggestions for the times when we leave our children home alone.

The book ends with six useful appendices. Everything from, "Easy and/or Cool Kitchen Recipes," to "Resources for Family Spiritual Nutrition," is included.

Non-dogmatic approach

When the Kids Are Home from School is a book that should find its way into any home where children live. The authors have succeeded in writing a highly readable and useable text that reflects the joy they have experienced in the time spent with their children. "Quit worrying about the experts, and start listening to your heart. Be realistic in your expectations, accept the rough times as growing experiences, and enjoy the special opportunities that only come, 'When the Kids Are Home From School.'"

I appreciate the non-dogmatic approach this book takes. Many books of this nature leave me feeling like everyone is a super-mom but me. Not so this book. The authors are the first to recognize that not everything works for every family. The short prayer included at the end of each chapter helped to remind me that the Lord is leading me through each day with my children. The only quibble I have, in an otherwise excellent book, is the obvious slant that moms are the primary care-givers in the home.

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Friends of God

Wayne Brouwer

Fountain of Youth

"The righteous... will still bear fruit in old age, they will stay fresh and green, proclaiming, 'The Lord is upright; he is my Rock'" (Ps. 92:14, 15).

Here's a parable by a cartoonist named "Saxon." It's about a fellow who's just reached retirement years and is now beginning to wonder about his place in society.

Of late, says Saxon, Arnold Flagler had begun to spend much of his weekend time walking alone in the woods. One day he found himself on an unfamiliar path which led him to a small pond. As he stood beside the pond the water began to stir and bubble, to rise until there formed a lovely little fountain. Then, astonishingly, a voice called out to him: "Arnold Flagler! This is the Fountain of Youth!"

Saxon shows Arnold in the next frame hiding behind a tree, distress written all over his face. "Mr. Flagler shrank back in fear. The fountain leaped and soared, and a sound of unbelievable music filled the air."

The voice calls to him again, "This is the Fountain of Youth, Arnold Flagler! Drink!"

But Mr. Flagler isn't quite sure about it all. He peeks 'round the trunk of the tree and asks into the air, "What will happen to me if I drink?"

"Youth will be yours!" cries the happy voice.

Flagler kneels at the water's edge. "I mean," he says, "how does it work? How young will I be?"

The fountain swirls and sings as it dances higher and higher. "Youth will be yours!" it calls again.

But there are other considerations. "Will my family know me?" Flagler questions. Once again the reply is the same: "Youth will be yours!" But the voice is fainter and the fountain begins to droop and shiver.

"Listen," says Mr. Flagler in desperation, "just tell me one thing. Has anyone else ever tried this? Anybody I know?"

By now Arnold Flagler's nose nearly touches the water which is spurting only a bit on the surface. In a slow moment the music fades away and the waters subside until the fountain vanishes entirely and the pond is still.

In the next scene, a despondent Arnold Flagler wanders slowly home, hands in his pockets. And that evening, sitting next to his wife, she asks him, "What did you do in the woods today?"

Arnold's reply? "I got lost," he says.

That's the story of too many lives, isn't it? Listen to the psalmist's song "for the Sabbath day," as he titles the one we know merely as Psalm 92. He talks about the "senseless man" and the "fool," the ones who seem somewhere along the pilgrimage of life to get lost in the woods.

Staying green

What brings excitement to the psalmist at the thought of his own growing old? It has to do with a Fountain of Youth he encountered one day, long ago, in his wanders through the wilderness. The Fountain was the grace of God, and once those waters refreshed his body and spirit he could never truly age.

Last year the sharp-minded British writer Malcolm Muggeridge died at the age of 87. Several years earlier he had written about his thoughts on growing old as they related to his Christian faith. He talked about lying awake at night, half here and half in the world to come, and then thinking about what it meant to have a grasp on both worlds at the same time.

"What you realize," he says, "with a certainty and a sharpness that I can't convey to you is first of all, how extra-ordinarily beautiful the world is; how wonderful is the privilege of being allowed to live in it; how beautiful the shapes and sounds and colours of the world are; of how beautiful is human love and human work..."

He went on to talk about the great wonder that dawns on him in those moments, the marvelous purposes of God. "Whatever may happen," he wrote, "whatever men may do or not do, whatever crazy projects they may have and lend themselves to, those purposes of God are loving, are creative, are universal. And in that awareness, great comfort and great joy."

There's a man who found the true Fountain of Youth!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.